

HEAVEN

OPENED,

Or, A Brief and Plain

DISCOVERY

OF THE

RICHES

OF GODS COVENANT of

GRACE.

BEING THE

Third Part of *Vindiciae Pietatis*.

By R. A.

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THE AVERN

OF AVERN AND ILLINOIS

DISCOVERY

RICHES

THE GOVERNMENT OF

GRACE

THE

OF NORTHWEST TERRITORY

BY A. A.

Printed and Published

To the Reader.

Reader,

THe Providence of God hath led me to the Publication of the ensuing Treatise, much beyond my first intentions.

There came to my hands a Synopsis of the Covenant of Grace on Gods part, with a Soliloquie annexed (both penned by the worthy Author of that Form of Mans Covenanting with God, inserted in my *Vindiciæ Pietatis*) attended with the Authors desires, and of divers other Christians, that this also might be incorporated into the same Book.

These desires, neither being able

to resist, nor willing to deny, I prepared some Meditations to be premised, with a purpose to have put forth another Edition of that Book with this Addition, but finding it to grow into too great a bulk to be there inserted, both this on Gods part, and the former on mans part, come into thy hands in this distinct Treatise, followed with my prayers; That the good Land, whereof some Clusters are here presented to thee, may be thine Inheritance. See and take,

Thine, because the Lords

July 8.
1655.

Covenant Servant.

R. A.

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Heaven Opened ;

OR,

A Brief and Plain Discovery of the
Riches of Gods Covenant of GRACE.

The Introduction.

Good News from Heaven, the day-spring from on high, hath visited this undone world, after a Deluge of sin and misery, behold the bow in the Cloud ; the Lord God hath made and established a new Covenant, and this is it that hath cast the first beam on the dark state of lost and fallen man ; and hath brought life and immortality to light. This Covenant is *the hope of sinners, the riches of Saints, the Magna Charta of the City of God.* The forfeited Lease of Eternity renewed ; Gods Deed of Gift, wherein he hath on fair conditions granted sinners their lives, and setled upon his Saints an Everlasting Inheritance.

Hear, O ye forlorn Captives ; who have sold your selves to eternal bondage, spoiled your selves of all your glory, sealed your selves up under everlasting misery ; you are dead in your sins, guilty before God, under wrath, under a curse, bound over to eternal vengeance. But behold, there is yet hope in *Israel* concerning this thing ; the Lord God hath taken compassion upon you, hath opened a way for you to escape out of all this misery and bondage ; Lift up the hands that hang down, comfort the trembling knees ; An Ark, an Ark hath God prepared, in which is salvation from the Flood ; a Covenant, a new Covenant hath he made and established, which

(if you lay hold on it) will recover all you have lost, ransom you from death, redeem you from hell, and advance you to a more sure and blessed condition, than your original state from which you have fallen. This is the hope of sinners; this is the Heritage of the servants of the Lord.

Glorious tidings, good news indeed! but what is this Covenant? Or what is there that is given and granted therein? Why, in sum, there's all that heaven and earth can afford; all that can be needed or desired, and this by a firm and irrevocable Deed, made over, and made sure to all that will sincerely imbrace it.

Particularly, God hath in his Covenant, granted and made over,

1. Himself.
2. His Son.
3. His Spirit.
4. The Earth.
5. The Angels of Light.
6. The Powers of Darkness.
7. Death.
8. The Kingdome.
9. All the means of Salvation.

CHAP. I.

God in the Covenant.

1. **T**He Lord God hath made over *himself* in this Covenant. That's the great and comprehensive promise, *Jer. 31. 33. I will be their God. I am God, and what I am, 'tis all theirs; my self, my glorious incomprehensible Essence, all my glorious Attributes, my Omnipotence, my Omniscience, my Wisdom, my Righteousness, my Holiness, mine All-sufficiency, my Faithfulness, &c. I will make over my self to them to be henceforth and for ever theirs.*

Their

Their Friend, their Portion, their Sun, their Shield.

1. *Their Friend.* I was angry, but mine anger is turned away; I was an adversary, I had a controversie with them, but I am reconciled, I have found a ransom, the quarrel is composed, my wrath is appeased, I am friends with them; *I will forgive their iniquity, and their sin will I remember no more; I will take away their iniquity and receive them graciously; I will heal their back-sliding, I will love them freely; for mine anger is turned away from them,* Jer. 31. 34. Hos. 14. 4. *Glory be to God on high, on earth peace, good will towards men.* Fury is not now in me: favour, and friendship, love, and good will, is all they may henceforth expect from me. Sinners, what is there to be feared? what is there dreadful, but an angry provoked God? Thence is sorrow and anguish, thence is famine, and pestilence, and sword; thence is death and hell: he doth not know what the wrath of God means, that doth not see in the bowels of it, all the plagues above ground, and all the vengeance of eternal fire. Whatever terrors, or torments have seized upon thee; upon thy body, upon thy soul; whatever losses, crosses, vexations, afflictions, plague thee on this earth; whatever horror, and anguish, whatever amazing, confounding torments are like to meet thee, and feed upon thee in the Lake beneath, thou mayest say of all this, *This is the wrath of God.* That day the Lord says to thee, *Fury is not in me; he saith also, Fear shall be no more to thee.* That hour the Lord saith, *I am thy friend, Death and Hell vanish.* The day is broken, the shadows fly away. And this is one thing included in that promise [*I am their God*] *I am their friend.*

2. *Their Portion.* Fury cease? Fears vanish? Friendship, favour, life granted? But what shall he have to live upon? Man was never intended to be a self-sufficient; he was created under a necessity of dependance on some-

something without him ; not only for the continuation of his being, but of the comfort of his being ; he cannot live upon the air , though he hath escaped the fire : the Soul of man is too big for all the world ; like *Noah's Dove*, it can find no rest below , and where shall it find it, or on what shall it subsist ? Why God will not starve his friends ; he that hath saved their lives, will find them a livelihood ; because there is no other to be found, he himself will be a livelihood to them ; their portion, their maintenance, and their Heritage for ever. As their deliverance is from him, so their dependance shall be on him ; he is their substance , and on him is their subsistence, *Jer. 10. 16.* he writes himself *the Portion of Jacob* ; and as such his Saints accept him , *Psal. 16. 5. The Lord is the Portion of mine Inheritance* ; he is their bread, and their water , their stock, and their store. The Lord [Gives] portions to his enemies ; not only the young Ravens, but the old Lions, and Tigers, the worst of men do seek their meat from God , *Psal. 17. 14.* they have their portion in this life , *whose bellies thou fillest with thy bid t : as fare* : they have their portion : some of them have their portion in the City , others a portion in the Field : to some he gives a portion of gold , to others a portion of worldly glory , to others a portion of pleasures ; by all these he deals, as the Father of the Prodigal, he gives them their portion , and sends them away. But whilst he [gives] portions to these, he [is] the portion of his Saints ; he makes over and settles himself upon them, as their Inheritance for ever : they shall never be in want whilst there is in him to supply them ; they shall never be in straits whilst there is in him to relieve them : all their wants be upon me.

The Lord is their Portion , and he is a sufficient Portion : *With thee is the fountain of life, Psal. 36. In thy presence is fulness, Psal. 16.* The Lord God is all things

to them, enough and to spare : *In my Fathers house there is bread enough, and to spare.* He that hath all things below God, but not God, hath nothing ; he that hath nothing besides God, but hath God, hath all things ; enough and to spare : filling up, and running over ; there's still more to be had, if more could bee held : the soul hath never enough, till it hath more than enough ; is never full till it runs over : while it can contain and measure and number all that it has, this is its judgement of all, *Pauperis est numerare pecus.*

In God is enough for filling up, and running over ; enough there is in him to fill up all their *faculties* ; *their understandings* ; there are infinitely beautiful perfections where we may gaze and glut our eyes with unspeakable delight ; but when wee have looked the farthest into them, when the most searching eye, the most greedy thoughts have searched and run their utmost, they come not near the end ; they shall look, and look, and see and see, and when they can reach no farther, then they shall admire at those treasures of light, and beauty, that are still beyond them. Admiration is *the understanding full, and running over* : when it's *Non-plust*, and can reach no further, then it wonders at what it perceives still beyond it. The Apostle tells us, *Eph. 3. 18.* that the Gospel (which presents God in flesh) hath in it, an height, and depth, and length, and breadth ; and I may tell you from him, 'tis an height without top, a depth without bottom, a length without limits, a breadth without bounds ; in one word, immensity, unmeasurable, and therefore unspeakable, unsearchable glory. Whilst the blind world deride and despise the portion of the Saints, looking on God, and all the things of God, as *shallow things*, that have no *depth* in them ; they will be found by those that search into them, to be *deep things*, that have no *bottom* in them, *1 Cor. 2. the deep things of God.*
All

All the raptures, and extasies of glorious joyes of the Saints in the otherworld, are the running over of their eyes upon their hearts, and do break in upon them from their vision of God.

There's enough to fill up their *mills and affections*: there's infinite goodness, incomprehensible love, marvellous loving kindness, unspeakable delights, glorious joyes, *Psal. 31. 19. Oh! how great is the goodness which thou hast laid up for those that fear thee! Oh! how great is the goodness!* 'Tis *vox admirantis*, an admiring word; great beyond expression, great beyond imagination; Eye hath not seen, ear hath not heard, neither have entred into the heart of man to conceive the things which God hath prepared for them that love him: and 'tis *vox exultantis*, of an heart leaping for joy, rejoycing in hope of the glory of God, which is laid up for his Saints. Laid up! where? Why laid up in himself; that's the Fountain, that's the Treasury; there's love, there's joy, there's satisfaction, *our life is hid with Christ in God.* Oh love the Lord all ye his Saints. O blest the Lord all ye his Saints. He that is mighty hath done for you great things: *Since the beginning of the world men have not heard, nor perceived by the ear, neither hath the eye seen oh God besides thee, what he hath prepared for him that waiteth for him, Isa. 64. 4.* Or, as 'tis in the Margin, *There hath not been heard or seen a God besides thee, which doth so for him that waiteth for him.*

There's enough to fill up our time; there's admiring work, and praising work for ever: there's matter for love and joy, to live, and feed upon for ever; endless praises, eternal pleasures, everlasting rejoycings, *Isa. 35. Everlasting joy, Psal. 16. Pleasures for evermore.* There's enough to reward all our labours, and repay all our expences: there's a full reward, *Gen. 15. 1. Fear not Abraham, I am thy shield, and exceeding great reward.* Christian, thou

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thalt not serve the Lord for nought, he will reward thee, and 'tis little in his eyes, that thou shouldst serve him for corn, and for wine, for sheep, and for oxen; yea for the Crowns and Kingdomes of this world; these shall not be thine hire; the everlasting God will be thy reward, thine exceeding great reward; exceeding not thy work onely, but thy very thoughts also: A little is too much for thy earnings, but the whole world is too little for his bounty: lesse than nothing might satisfie for thy labours, but lesse than himself will not satisfie for his love: the eternal God will be thy reward. Oh the unsearchable riches of the poorest of Saints! *O nimium faelices-bona si sua norint.* Poor? what and yet hast a God? In want? what and yet hast all things? Is he a God that is thine, and art thou still in straits? would a few sheep, and oxen, vine-yards, and olive-yards make thee a rich man, and can a God leave thee a beggar? Is not a pearl more than pebbles? Milk and wine, than mud and water? Men use to say, *Monny is all things*: meat, and drink, and clothes, and friends, and lands, virtually all things. And is not God more than monny? Sure he hath said to his Gold [thou art my God] that cannot say, *Let God be mine, and then go thou thy way.* Hast thou a God, and yet poor? Nay farther, would the farness of the earth, and fulness of heaven, if thou hadst both, be enough for thee? Would corn, and wine, and houses, and lands, and pleasures here, and eternal life hereafter suffice thee? And is not God alone as much as all this? Dost thou want Star-light when thou hast the Sun? Is the Ocean more full for the Rivers that run into it? Or would there be any want there, if all these were stopp'd and dry? Can they contribute to it, which have their rise from it? Hath the Almighty God a self-sufficiency, and hath hee not enough to satisfie a poor worm? Is hee blessed in himself, and mayest not thou bee blessed in him? Hee that thinks any thing less than God will

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will suffice, understands not a soul; and he that wants
thing more, understands not God. God alone is as much
as God and all the world; and this is the heritage of the
servants of the Lord, God is their portion.

If enough be not yet said, look a while, and consider
whence thou art taken up into this blessedness: What
hast thou left? What an exchange hast thou made? Thou
wert taken with the Prodigal from the trough, with the
beggar from the dunghil, yea, as a brand out of the burn-
ing; there thy lot was fallen. Oh where hast thou left the
rest of the world? Blessing themselves in vanity, pleasing
themselves with shadows, and apparitions, feeding on
athes, warming themselves at their painted fire, sport-
ing themselves with the winde, rejoycing in a thing of
nought: their crackling thorns, their glozing pleasures,
their drinkings, and dancings, and roarings, their horses,
and their dogs, and their hawks and their harlots; mak-
ing a shift a while to make merry with these whilst
they are hasting to the pit, To that fire and brimstone
which is the portion of their cup.

Consider man, what is the chaff to the wheat? What
is a Comer to the Sun? What is the night to the day?
What are bubbles and childrens toys to the durable
riches? What are things that are not, to him whose
name is [I am?] But oh what is death, and wrath, and
the curse, which was once all thine heritage; to that life,
and love, and peace, and joy, and glory, which thou
now possessest in that God that is thy portion? V What a
poor wretch wert thou once, when thou hadst nothing
but sin, and shame, and misery, that thou couldst call
thine own? these thou mightest call thine, sin was
thine, woe was thine, death, and the grave, and
the curse, and the pit were thine own; but that was
all thou hadst; thy good things thou livedst upon had they
been of never so great value, were none of thine; thine
house

and thy lands are none of thine : thy gold, and thy silver, and thy substance are none of thine ; they are all but borrowed , or committed to thee as a Steward, and all to bee given up upon demand ; and what thou hast spent of them, thou must be brought to a reckoning for ; a poor wretch thou wert, and hadst just nothing, all that thou hadst was none of thine.

But now God is thine own, all that he is, all that he has is thine; never couldst thou lay such a claim to any thing thou possessedst; to house, or wife, or childe, or body, or soul, as now thou mayest to thy God. God is as surely thine, as thou art thy self : as sure as thou art a man, thou hast a God.

Come Christian , here's now thy portion , the light of thine eyes, the lifting up of thine head, the joy of thine heart, the strength of thy bones, thy stock, thy treasure, thy life, thy health, thy peace, thy rest, thy all ; *Whom have I in Heaven but thee , and in Earth there is none that I desire besides thee. My flesh and mine heart faileth , but God is the strength of mine heart, and my portion for ever. Psal. 73. 25, 26.* Here is thy portion, know it for thy good, take it for thine own ; live upon it, and live up to it.

1. *Live upon thy Portion.* Here thou mayest feed, here thou mayest rejoyce, herein thou mayest bless thy self for ever. *Let him that blesseth himself on the earth, bless himself in the God of Truth.* Let him that rejoyceth in the earth, rejoyce in the God of Truth. Let the strong man live upon his strength, let the wise man live upon his wits, let the rich man live upon his Lands, come thou, live upon thy God ; come enjoy God and thy soul ; enjoy God in thy soul, enjoy thy soul in God. Thou hast possession, what should hinder thy fruition ? In fruition the Schools tell us there are three things , which go to the making it up ; *Cognitio, Delectatio, Quietatio.*

1. *Know-*

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1. *Knowledge* ; according to the clearness or cloudiness of our apprehensions of any good, we more or less take the pleasure or comfort of it; and therefore the full fruition of God is not till at last, when we shall know as we are known: Here we see as but in a glass, and darkly; we know but in part, and while we know but in part, we love but in part, and joy but in part; the dimness of our sight makes an abatement upon our joy: When the vail shall be taken away, when we shall come to see face to face, then we shall fully feel what it is to have a God. Christian, know thou the God of thy Fathers; the more thou knowest the more thou hast.

The carnal world enjoy not God at all: God is not known in their Tabernacles: *In Jewry is God known, his Name is great in Israel: at Salem is his Tabernacle, and his dwelling in Zion.* But what of God in Edom, or Ammon, or Amaleek, or Egypt; those dark Regions wherein neither Sun nor Star appears? Leave them to their dunghill gods, to the gardens which they have desired, and the Oaks which they have chosen. The Lord is before thee, know it for thy good. Study thy God, Christian, roil over his sweetness in thy mind, as thou dost the sweet morsel in thy mouth; see what he is, and what thou hast laid up in him: read over daily his glorious names; walk through those Chambers of his presence, his glorious Attributes; look into the Chamber of his Power, and see what thou hast laid up for thee there; go into the Chamber of his Wisdom, and see what that will afford thee; look into the Chambers of his Goodness, Mercy, Faithfulness, Holiness, and behold what treasures are laid up for thee in each of these: enter into thy Chambers, they are all thine; enter into thy Chambers, let thine eye be there, let thy meditation be there, let thy soul be there every day; there's thy portion, search it out and know it for thy good. This is the first thing contained in Fruition, Knowledge.

Delight. Fruition is the taking the pleasure of what we have; *Fruī est cum gaudio uti: Augustine.* We cannot enjoy what we do not love, and love hath delight. We cannot enjoy that wherein we do not joy. *Delight thy self in the Lord, Psal. 37. 4. I sate me down under his shadow with great delight, Cant. 2. 3.* If his shadow be so pleasant, what will his Sun-beams be? *Psal. 34. 8. O taste and see that the Lord is good.* Our senses help our understandings; we cannot by the most rational discourse perceive what the sweetness of honey is, taste it and you shall perceive it. His fruit was sweet unto my taste. Dwell in the light of the Lord, and let thy soul be always ravished with his love. Get out the marrow and the fatness that thy portion yields thee. Let fools learn by beholding thy face, how dim their blazes are to the brightness of thy day.

Let thy delights in God be pure and unmixed delights. Let thy spirit be so filled with God, and so raised above carnal joys, and the matters of them, that it be no damp upon thee to have nothing but God. Thy Wine is the more sprightly when not mixed with water: Live above in that serene Ayre which is not incrassated with earthly exhalations. Sickly bodies, and so sickly souls, cannot live in too pure an Ayre. Be so wholly spiritual, that spiritual joys, spiritual delights, may be suited to thee, and sufficient for thee. Do not say I want the joy of the *Vintage*, and of the *Harvest*; I want the joy of the *Bridegroom*, and of the *Bride*; I want the sound of the *Mil-stones*, and the light of the *Candle*, to make my comfort full. Let the joy of the Lord be thy strength, and thy life; say with the Prophet, *Habak. 3. 17, 18. Although the fig-tree shall not blossom, neither shall fruit be in the Vines, the labour of the Olive shall fail, and the fields shall yield no meat, the flock shall be cut off from the fold; and there shall be no herd in the stalls; yet will I rejoyce in the Lord, I will joy in the God of my salvation.* This is the second thing in fruition. *Delight.*

3. *Satisfaction.* The quiet, or resting of the soul in its portion; therefore the Schools say, it is only the *ultimus finis*, the last end, that is the proper object of fruition. The carnal world, whatever they possess, yet they cannot be said properly to enjoy it; though they be their gods that they live upon (their drag is their god, their yare is their god, their plough, and their plenty, and their pleasure is their god, they burn incense to them) though they be their gods that they live upon, yet they cannot enjoy them, there is no rest for them in their god, *Psal. 25. 12, 13. What man is he that feareth the Lord? his soul shall dwell at ease.* In the Original it is, *shall lodge in goodness.* The soul is never in ease whilst it is in want, every want wrings; it can never take up its lodging where it cannot take its rest. His soul shall be at ease, shall lodge, that is, shall take up its rest in the goodness of God: and when we find rest in our beds, then we enjoy them. Is thy soul lodged in God? Enjoy thy lodging: *Soul, take thine ease, thou hast goods laid up for many years. Return to thy rest, O my soul, for the Lord hath dealt bountifully with thee.* As it was said [to] so let it be said [by] the Church and every Saint, *This is my rest, here will I dwell for ever.* Here thou mayst find rest, when thou hast no other rock to lean upon; thou mayst be at rest in thy God, in thy most restless state, in a weary land, in a barren wilderness; in a tempestuous Ocean: however it was in the vision of the Prophet, yet thou mayst say, if the wind rise, the Lord is in the wind; if after the wind, an earthquake, the Lord is in the earthquake; if after the earthquake, a fire, the Lord God is in the fire; and where ever thou findest God, thou mayst find rest. If thou findest God in a Wilderness, thou wilt find rest in the Wilderness; if thou find God in the Earthquake, or the Tempest, or the fire, even there also thy soul shall find rest: When thou canst not rest in thy bed, nor in thine house, nor in thy land, thou mayst still

will rest in thy God. Say, Christian, say again, *Return to thy rest, O my soul, for the Lord hath dealt bountifully with me.* Though my helps fail me, and my friends fail me, and my flesh and my heart fails me, God is the strength of mine heart, and my portion for ever: This is my rest, here will I dwell for ever.

To these I might add a fourth thing wherein Fruition stands. The *making use of our Portion.* He enjoyes that uses what he hath; though the Schools distinguish between *frui* and *usi*, yet in a sense (especially with a respect to our present estate) the latter may be comprehended under the former. We then enjoy our portion, when we have a power and heart to make use of it on all occasions. I am thine, Soul, come and make use of me as thou wilt; thou mayst freely; I have nothing but it is for thee; thou mayst freely come to my store, and the sinner the better welcome: have thou not a God lying by thee to no purpose; let not thy God be as others gods, serving only for a shew: Have not a name only that thou hast a God, since he allows thee, having such a friend, use him daily: *My God shall supply all your wants;* never want whilst thou hast a God, never fear or faint whilst thou hast a God: go to thy treasure, and take whatever thou needest; there is bread, and clothes, and health, and life, and all that thou needest. O Christian, learn the Divine Skill to make God all things, to make bread of thy God, and water, and health, and friends, and ease; he can supply thee with all these; or, which is better, he can be instead of all these, thy food, thy cloathing, thy friend, thy life to thee. All this he hath said to thee in this one word, *I am thy God;* and hereupon thou mayst say, *I have no Husband, and yet I am no Widdow; my Maker is mine Husband. I have no father, nor friend, and yet I am neither fatherless nor friendless; my God is both my father and my friend. I have no child; and is not he better to me than ten children? I have no house,*

but yet I have an home; I have made the most High my habitation. I am left alone, but yet I am not alone, my God is good company for me; with him I can walk; with him I can take sweet counsel, find sweet repose; at my lying down, at my rising up, whilst I am in the house, as I walk by the way, my God is ever with me; with him I travel, I dwell, I lodge, I live, and shall live for ever.

2. Live up to your priviledge. Live according to your rank and quality, according to your riches laid up for you in God. The rich men of this world live like rich men; they sort themselves with persons of their own quality, attend on the Courts of Princes, are imployed about the *Magnalia Regum*, you may read their estates in the whole way of their life; they wear them on their backs, spread their Tables with them; fill their bellies with them; they live sumptuously, and fare delicately. Christians, feed not on ashes or husks, you have better meat; you have milk and honey, marrow and fatness, the hidden Manna; the bread that comes down from heaven, the water of life; you have blessed priviledges, precious promises, lively hopes, living comforts, glorious joyes, the fountain of life to feed your souls upon; come eat, O friends; drink, yea drink abundantly, O my beloved; out-fare the rich man, *Luke 16.* who fared deliciously every day; you have enough to maintain it; let every day be a gaudy day, a feast-day with you.

Let your cloathing be according to your feeding. Be clothed with the Sun; put on the Lord Jesus, The Kings Daughter is (and so let all the Kings Sons be) all glorious within, let their cloathing be of wrought gold; Be clothed with humility, put on love, bowels of compassion, gentleness, meekness; put on the garments of salvation.

Let your company and converse be according to your cloathing. Live amongst the excellent, amongst the Generation

oration of the just : Get you up to the *General Assembly* and Church of the First-born, to that innumerable company of Angels, and the spirits of just men made perfect. Live in the Courts of the Great King, behold his Face, wait at his Throne, bear his Name, shew forth his Virtues, set forth his Praises, advance his Honour, uphold his Interest : Let vile persons and vile wayes be contemned in your eyes, be of more raised spirits than to be companions with them : *Disce ex hac parte, sancte in superbiam, scito te illis esse meliorem.* Regard not their societies, nor their scorns, their *Euge's* nor their *Apaze's*, their flatteries or their frowns ; rejoyce not with their joyes, fear not their fear, care not their care, feed not on their dainties ; get you up from among them, to your Country, to your City, where no unclean thing can enter or annoy. Live by Faith, in the power of the Spirit, in the beauty of Holiness, in the hope of the Gospel, in the joy of your God. in the magnificence, and yet the humility of the Children of the great King.

3. *Their Sun.* He will discover and make manifest to them, the riches and glory of their Portion : He hath granted them himself for their portion, and he will reveal and make manifest to them what a portion he is. He will make manifest both their blessedness they shall enjoy in him, and the way to it, and also the dangers that lie in the way, *Psa. 84. 11. The Lord God is a Sun.* The Sun is the light of the world, it discovers its self, and all things else : We cannot see the glory of the Sun but by its own light ; the Moon, the Stars, the Firmament, and all this lower world, would all disappear, if the Sun withdrew its light : Beauty and Deformity, Safety and Danger, the Right way and the Wrong, are all brought to view by the light of the Sun ; the Sun-light makes the day ; Night is spread over the World when the Sun is set : God is glorious, but who would be ever the wiser did not this glory shine ? *Psal.*

36. 9. *In thy light we shall see light.* Why is the glorious God apprehended, understood, admired, by so few amongst the sons of men? Why, he is out of sight, the Sun is not risen upon them, nor shines unto them: they have Moon-light, or Star-light, some dimmer reflections of this glory at second hand from the Creatures, but they see not the Sun.

What's the reason that truth and fals-hood, good and evil, substances and shadows, things perishing, and things permanent, are no better distinguished? What's the reason that men are so mistaken and misguided in their judgements, in their choice, in their way? That they are at such a loss, such Wanderers from their bliss? What's the reason that mens own sparks, the light of their own fires, their Candle-light, or Torch-light, their fleshly imaginations, their carnal prosperity, their pleasure, their ease, their earthly glory, and their carnal joyes that hence flash up to them, are so adored and admired by them? Oh, they see not the Sun. God is out of sight, and thence are all their dorages, and foolish mistakes and miscarriages. God will be a Sun to his Saints [their] Sun. [*Thy Sun*] shall no more go down. They shall have both the propriety and the comfort of this glorious Sun; he will shew them his face, he will cause his glory to appear, he will lead them into himself by his own beams; he will shew them their end, and the means; the Goal, and their way to it; he will shew them the good part, and the right path; good and evil, duties and sins, realities and delusions, helps and hindrances, dangers and advantages, their snares and their succours, will all be discovered to them by the light of the Lord.

Hearken, thou poor and dark soul, that hast chosen, but thou knowest not what; that art going, but thou knowest not whither; that art wandring and stumbling on, but thou carest not how; that complainest thou canst

not see, thou canst not value, thou canst not be affected with all the glory and joy of the invisible world; that findest thy husks, and thy trash, to be a greater pleasure to thee, than all the riches of Immortality; that wouldst fain mind, and chuse, and love, and relish, and seek God, and things above, but thou canst not: thou seest so little of the beauty of them, that they do not entice thine heart after them; and when thou art seeking, thou art at a loss, and in the dark, as to the way that thou shouldst take. Harken Soul, thy God calls to thee; *Come unto me, look unto me, and I will be thy Sun: I will shew thee all that glory, and the right way that will bring thee to it: I promise thee I will, trust me, I will be a light unto thee.*

4. *Their Shield, Psal. 84. 11. The Lord God is a Sun and a [Shield.]* The gods of the earth are so stiled, Psal. 47.

5. *The Shields of the earth:* much more the God of glory, Ephes. 6. 16. Faith is called a Shield: *Above all taking the Shield of Faith;* it signifies the same, as God is a Shield. Faith is to the soul whatever God is. This is the grace that entitles the soul to God, and applies God to the soul, Gen. 15. 1. *Fear not, Abraham, I am [thy] Shield.* What is promised to the Father of the Faithful, stands sure to all the seed, Rom. 4. 15. The state of Christians in this life, is a *Militant* state, a state full of hardships and hazards; by reason whereof, as richly as they are provided for, they are subject to fears of being undone, and spoiled of all. They are in fears about things *Eternal*; they have *Spiritual Adversaries*, that lie in wait for their souls, that fight against their souls, that are tempting them, and enticing them from their God; that watch their opportunities to steal away their God, by stealing away their hearts from him; and such dangerous attempts of this kind they meet withal, that they often are in great doubt what the issue may be. They are in fears about things *temporal*; their names are shot at,

their liberties are invaded, their estates, with all the comforts of their lives, are in danger to be made a prey; to day they are a praise, to morrow a scorn; to day they are full and abound, but to morrow they may have nothing left; they die daily; they are killed all the day long.

But whatever their dangers and their fears thereupon are, here is sufficient provision made against all. God is their Shield.

Christian, thou hast enough, and all that thou hast is in safety. Thou art compassed about with a Shield, secured on all hands, there is no coming at thee. Whatever assaults are made, thy God is a wall of Partition betwixt thee and harm. They are not shields of brass and iron thou art furnished with, the strong God is thy defence. Wherefore dost thou doubt, O thou of little Faith? A Christian, and yet afraid? Shifting for thy self? taking care for the Asses, and Oxen, and Sheep? vexing, and loading, and losing thy self, in thy cares and fears from day to day? Where is thy God, man? Doth not God take care for Oxen, and Asses, and all that thou hast?

But Oh what meanest thou in this, to be shifting thy self from danger, by shrinking back from thy God? securing thy self from affliction, by taking sanctuary in iniquity? What art thou doing, but throwing away thy Shield, to save thee from harm? making a breach in thy wall, to keep thee in safety? Gen. 17.1. &c. Chap. 15.1. Walk before me, and be thou perfect; follow thou me, stick to me, and then, Fear not, Abraham, I am thy Shield. This now is the first and great promise of the Covenant, I am thy God, and the second is like unto it.

CHAP. II.

Christ in the Covenant.

II. **G**OD hath put *Christ into the Covenant*, and made over him to his people, *Isai. 42. 6. I will give thee for a Covenant.* He who is promised, as the chief matter, the Mediator, Surety, Scope of the Covenant, is by a Metonymy called, *The Covenant.* *I will give thee for a Covenant*; that is, I covenant to give thee to the people. Whatever glory and blessedness there is in the fruition of God, *wo is me*, there is a great Gulf fixed between me and it, over which there is no passing; there is a Partition-wall raised, over which there is no climbing; there is an *hand-writing* against me, whilst that stands, all that is in God is nothing to me; were this God mine, I had enough. Let me be put to labour, or suffering; let me dig, or beg, or starve, and die; whether I be rich or poor, have something or nothing, be a praise or a reproach, it matters not, so God were mine.

But oh how may I obtain? Who shall bring me to God? Why, the Lord God hath given thee his Son to undertake for thee, and to be thy way unto the Father, *Heb. 11. 19, 20.*

Jesus Christ, who is the *Morning-star: the Sun of Righteousness*, the *Image of the Invisible God*, the *First-born of every Creature*, by whom are all things, who is before all things, the *Head of the Body the Church*, who is the beginning, the *First-born from the dead*, in whom dwells all fullness, even the fullness of the Godhead bodily; who hath made peace by the blood of his Cross, *Col. 1. and Chap. 2.* Whose Name is *Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace, Isai. 9. 6.* This Jesus is granted thee in the Covenant, to bring thee to God. To which blessed and glorious purpose he is exhibited.

1. As the Light of Life.
2. As the Lord our Righteousness.
3. As our Lord and King.
4. As our Head and Husband,

1. *As the Light of Life.* A light to lighten the Gentiles, and the glory of thy people Israel, Luke 1. 32. In him was life, and the life was the light of men, John 1. 4. He that followeth me, shall have the light of life, John 8. 12. There is a light that serves to kill, and destroy, to bring death and condemnation to light: the light of the Law, that killing Letter, concerning which the Apostle, Rom. 7. 9, 10. When the Commandment came, sin revived, and I died; the Commandment which was ordained to life, I found to be unto death. But Christ brings life and immortality to light; Heaven, Glory, the invisible God, which are lost, out of reach, and out of ken, are all discovered in the face of Jesus Christ, 2 Cor. 4. 6. To give us the knowledge of the glory of God in the face of Jesus Christ. He is the Image of the Invisible God, the brightness of his Fathers glory, the glass in which by reflection we see the Sun. John 14. 8, 9. Shew us the Father, and it suffices us. Why, says he, Hast thou known me, Philip, and yet sayest, Shew us the Father? He that hath seen me, hath seen the Father, and this is the light of life. John 17. 3. This is life eternal, that they might know thee the only true God, and Jesus Christ whom thou hast sent.

2. *As the Lord our Righteousness.* This is his name, Jer. 23. 6. He shall be called, The Lord our Righteousness. To this end he is given to us,

1. *As our Propitiatory Sacrifice,* 1 John 2. The Propitiation for our sins, 1 Cor. 5. Christ our Passover, Rev. 13. 8. A Lamb slain from the beginning of the world. Our price, our rancome, to satisfy Justice, pacify wrath, discharge from the curse; to blot out the hand-writing, break down the wall of Partition; to finish the transgression, to make an end of sins, to make reconciliation for iniquity, to bring

bring in everlasting righteousness; and so to bring us to God. Whatever difficulties there appear in thy way, whatever doubts arise in thy heart, from thy sins, from thy guilt, from thy poverty, from thy impotence; whatever objections thy fears may hence put in, there is the blood of the Lamb, that will answer all. Christ our Passover is sacrificed for us.

2. *As a merciful and faithful High-Priest*, Heb. 2.17. who hath made an *atonement* for us in the earth, and appears for us in heaven; who hath made *reconciliation* for us, and makes *intercession* for us, Heb. 9.24. to appear in the presence of God for us: we read *Exod. 28.12,29.* that Aaron as the type of Christ, was to bear the names of the children of Israel, engraven in stones, upon his shoulders, and upon his breast-plate, when he went into the holy place, for a memorial before the Lord continually. Our Lord is entered into the Heavens, to appear in the presence of God, with our names upon his shoulders, and upon his heart, for a memorial before the Lord; there is not the least of Saints, but there his name is ingraven. Here is my *ransome*, Lord, and behold my *ransomed ones*. Here is my *price*, and my *purchase*, my *redemption*, and my *redeemed*. Whatever accusers there be, whatever charge be laid against them, whatever guilt lies upon them, here are the shoulders that have born all that was their due, and payed all that they owe; and upon these shoulders, and in this heart thou mayest read all their names; and when thou readest, remember what I have done for them; and acquit, absolve; and let them be accepted before thee forever. Remember the tears of these Eyes; the stripes on this Back, the shame of this Face, the groans of this Body, the anguish of this Soul, the blood of this Heart; and when thou remembrest, whatever name thou findest engraven upon this Heart, and upon these Shoulders; they are the persons whose all these are; and whatever
these

these are, whatever acceptance they have found with thee, whatever satisfaction thou hast found in them, put it upon their account; never let me be accounted *accepted*, if they be *rejected*; never let me be accounted *righteous*, if they lie under the imputation of *wicked*. If they be not righteous in my righteousness, I must be guilty under their guilt. Whatever I am, whatever my satisfaction is, all is theirs; for them they plead, for them they pray; my tears, stripes, wounds, groans, anguish, soul, blood, they all cry and say, Father forgive them, Father accept them.

Of all cries, there are no such strong cries as the Cry of *Blood*, and that whether it be against, or for the guilty; its voice shall be heard on high. *Thy brothers blood cryeth unto me from the ground*, Gen. 4. And what followed? Woe to those persons against whom blood crieth; but where blood, such blood cries for them, for pardon, for mercy, blessed are those souls.

Christian, this blood is for thee, it *speaks better things than the blood of Abel*, Heb. 12. It pleads, sues, presses for thy discharge from all that is upon thee. Thou hast many cries against thee; Satan cries, thy sins cry, thine own heart, thy Conscience cries against thee; and thou art amazed at the dreadful noise they make; but behold! the blood of the Lamb, the blood of God cries for thee. Thou hast an Accuser, but thou hast an Acquitter: thou hast Adversaries, but thou hast an Advocate. *An Advocate with the Father, Jesus Christ the righteous, who is the propitiation for thy sins*, 1 John 2. *Who shall lay any thing to the charge of Gods Elect? It is God that justifieth, who is he that condemneth? it is Christ that died; yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us*, Rom. 8. 33, 34.

Nay further, thou hast not only a *righteous*, but a *merciful High-Priest*, that is provided of a *Sacrifice*, and hath an heart to offer it for thee; thy name is in his heart

heart as well as on his shoulders, in his bowels as well as on his back. He hath blood for thee, precious blood; and he hath bowels for thee, pitiful bowels. He can have pity and compassion on the miserable, Heb. 5. 2. If he can find no other, he can find arguments enough from thy woe, and thy misery, to draw forth his soul towards thee. He is merciful, and his mercies are tender mercies; he is pitiful, and his compassions are tender compassions; thou art not so tender of the Wife of thy Bosome, of the Child of thy Bowels; thou art not so tender of thine own flesh, of the Apple of thine Eye, of thine own Soul, as thy Lord is of thee: His Spirit is moved for thee, his Soul melts over thee, he bleeds in thy wounds, he suffers in thy sorrows, his Eye weeps, his Heart breaks over thy broken and undone State; fear not his forgetting thee, his Bowels will remember thee of thee.

He is a merciful and a faithful High-Priest. No dignity to which he is exalted above thee, no distance to which he is removed from thee, can make him forget his friends; He is gone into the Heavens, and there exalted far above all Principalities and Powers, and set down at the right hand of God. He is gone, but he hath carried thy name with him, as a perpetual memorial for thee. Thou art unfaithful, shame neither; thou forgettest thy Lord at every turn; every business that comes, every trouble that comes, every pleasure that comes, every companion that comes in, makes thee forget thy Lord, forget his Love, forget thy Duty; Oh how small a matter will steal thy Heart from him; yea, stir up Tumults and Rebellions against him. Thy Comforts, thy Hopes, thy Needs, thou hast daily of him; will not all prevail to hold him in remembrance with thee. Thou forgettest thy Lord, but he will not forget thee; though thou hast been unfaithful in many things, yet he is in nothing; 1 Tim. 2. 13. Yet he abideth faithful, he cannot deny himself; he should not be true to himself, if he be not faithful to thee; his interest lies in

in thee, thou art his, his possession, a member of his body, fear not; if he should be unfaithful to thy soul he is therein unfaithful to his own body. If thy case bee such that he can help thee, if there be any thing wherein he can stead thee; if all that he hath, his blood, his righteousness, his interest with the Father, will be sufficient for thy help, he hath undertaken to procure it for thee, and secure it to thee. *Faithful is he that hath called you, and will do it.*

This now is that Jesus that is given unto us; as our propitiatory Sacrifice, as our merciful and faithful high Priest, who suffered on the earth, and is gone into the heavens for us; standing in his red robes, garments rolled in blood, with those glorious whites upon the red; *pardon, peace, absolution, acceptance*; with the names of his ransomed ones engraven upon his heart, and upon his shoulders: This is that Jesus, who is, **THE LORD OUR RIGHTEOUSNESSE.**

3. *As our Lord and King.* A King shall reign in righteousness, and in him shall the Gentiles trust, Zach. 9. 9. *Shout, O daughter of Zion, behold [thy] King cometh.* Isa. 9. 6. *The Government shall bee on his shoulder.* God hath more care of his Saints, than to leave the Government of them on their shoulder. *Is not her King in her?*

He is a King to gather them, a King to govern them, a King to defend and save them; to save them from their temporal enemies, the sons of violence, the men of this evil world; from their spiritual enemies, to save them from their sins. *Thou shalt call his name Jesus, for he shall save his people from their sins,* Mat. 1. 21. 'Tis a mercy to be under government, under government, and under protection. What would become of us, were there no King in Israel? Where there's no King, all are Kings; more Kings than men: Satan will be a King, every lust will be a Lord, as many Kings as there are Devils and Sins.

Sins. Whither would our unruly hearts carry us? How easily would our wily and potent enemies ruine us? What tyranny would sin exercise within? what cruelty should we suffer from without? Whither should we wander? where should we fix? VVhat peace, what order, what stability? VVhence should counsel, and protection, and salvation come, were there no Lord over us? 'Tis a mercy to be under Government; but to be under such a Government, under a King, and such a King? such a wise and potent King, such a meek and merciful King, such an holy and righteous King? O what a wonder of mercy! *Rejoyce greatly, O daughter of Zion; shout, O daughter of Jerusalem; behold, thy King cometh unto thee, he is just, and having salvation; lowly, and riding upon an asses colt, &c.* [He is just having salvation] as a Priest he hath purchased, as a King he bestows his salvation. He comes not to get, but to give; not to give *Laws* only, but to give *Gifts* unto men; and he gives like a King, *Palms, Crowns and Thrones; salvation to his people by the remission of their sins.* Oh how unthankful, oh how foolish is this rebellious world? Impatient of subjection? Shake off the yoke? groan under duty? under discipline? VVe will not have this man to rule over us? VVho then shall save you? hard to bee a Christian? strict laws, severe discipline, no liberty? Is this thy complaint? that is, woe is me, I am so limited, and hedg'd in on all hands, that there is no liberty left me to be miserable; if I will be his, I must be happy.

Let fools inherit their own folly, but let Israel rejoyce in him that made him, let the children of Zion be joyful in their King; for the Lord taketh pleasure in his people, he will beautifie the meek with salvation. Lift up your heads, O ye gates, and bee yee lift up, yee everlasting doors, and the King of glory shall come in. Who is this King of glory? The Lord of hosts, yea, the Lord our righteousness, he is the King of glory. The Lord is our Judge, the Lord is our Law-giver,

giver, the Lord is our King, he will save us. Praise ye the Lord. Come all ye *Nimrods*, ye mighty Hunters on the Earth: Come all ye sons of *Anak*, ye seed of the Giants: Come all ye Sons of *Belial*, ye seed of the Adulterer and of the VVhore: Come all ye *Ishmaelites* and *Ammarites*. ye *Moabites* and *Hagarenes*, associate, confederate, take counsel together, smite with the tongue, bite with the teeth, push with the horn, kick with the heel: Come all ye *Gates of Hell*, and Powers of Darkness; thou Dragon with all thy Armies, with all thy fiery darts, and instruments of death: Come thou King of *Terrours*, with thy fatal dart; the Virgin, the Daughter of *Sion*, hath despised you all, she hath laughed you to scorn; the Daughter of *Jerusalem* hath shaken her head at you; her King is in the midst of her; the Lord is her King, he will save her.

4. *As our Head and Husband.* He that is given to be Head over all things to the Church, is given to be the Head of the Church, *Ephes. 1. 22, 23.* and of every member in particular, *1 Cor. 11. 3.* Believers are all joyned to the Lord, *1 Cor. 6. 17.* United in Christ as fellow-members; united unto Christ as their common Head; From which all the body, by joyns and bands, having nourishment ministred, and knitt together, encreaseth with the encrease of God, *Colos. 2. 19.* They are Married to Christ, *2 Cor. 11. 2.* I have espoused you to one Husband.

From this Union follows:

1. A Communication of Influences.

2. A Complication of Interests.

1. *A Communication of Influences.* [Having nourishment ministred] Christ our Head, is our Fountain of Life. Our Head is our Heart also, out of it are the Issues of Life; from him we live, and are nourished and maintained in life. He is our *Joseph*, all the Treasures of the Holy Land are with him. In him are hid all the Treasures of *Wisdom* and *Knowledge*, *Colos. 2. 3.* It pleased the

Taber that in him should all fulness dwell, Colos. 1. 19. He
is the only begotten Son of God, full of grace and truth.

Here note :

1. What Grace there is in Christ. The Schools tell
us, that in him there is a three-fold Grace.

1. *Gratia Unionis*. The Grace of Union. The Humane
Nature of Christ, hath received the high grace or favour,
to be personally united to the second Person in the Godhead ;
by virtue of which Union, the fulness of the Godhead is said
to dwell in him bodily : Bodily, that is personally, or sub-
stantially, in opposition to the Types and Shadows of the Old
Testament, in which God (in a figure) is said to dwell.
God is said to dwell in the Tabernacle, in the Ark of the
Covenant, in the Temple ; but in these he dwelt only as
figures, and shadows of the Humane Nature of Christ :
In Christ he dwells not in a figure, but personally and sub-
stantially. As Christ, Colos. 2. 17. is called the Body, in
opposition to the Types of Old, which were but the Shadow ;
so bodily here notes not a figurative, but a personal inha-
bitation. Christ is the body, not a shadow ; and God dwells
in him bodily, that is substantially, and not in a sha-
dow.

2. *Gratia Habitualis*. Habitual Grace. All those moral
perfections, wherein stands the holiness of his Nature : The
love and fear of God ; his humility, meekness, patience ; in
sum, his perfect conformity to the Image and whole Will of
God. Such an High-Priest became us, who is holy, harmless,
undefiled, separate from sinners, Heb. 7. 26.

3. *Gratia Capitis* ; or that honour which is given to
him to be Head of the Church.

2. How Christ is said to be full of Grace ; there is a
two-fold fulness of Grace.

1. *Ex parte ipsius gratia*. In respect of Grace in self.
Thus he is said to be full of grace, that hath all grace, and
hath it in the greatest excellency and perfection of it, that
nemo persingere ad summum gratia. Aquin.

(38)
2. *Ex parte habentis gratiam.* In respect of the person that hath it : And thus a person is said to be full of grace, that hath as much grace as he is capable of. Christ is full of grace in both respects ; that grace which is in him, is grace in the highest perfection of it, and as much as his vessel can hold.

3. That this fulness of Christ is ours, and for us, John 1. 16. *Of his fulness do we receive grace for grace,* Colos. 3. 3. *Your life is hid with Christ in God.* Your life, that is, both your spiritual life, grace, and your eternal life, glory, 1 John 5. 11. *This is the Record, that God hath given to us eternal life, and this life is in his Son.* Our life is said to be in Christ, in three respects.

1. It is hid in Christ, as the effect in the cause. As the life of the branches is hid in the root, so is the life of a Christian in Christ. He is our root.

2. It is deposited with Christ ; it is laid up with him, committed to his trust and custody ; with him it is secured and put into safe hands.

3. The dispensation of it is committed to him : From him it is at his pleasure to be derived to us. *Of his fulness we receive.* The Son hath life in himself, and he giveth it to whom, when, and in what measure he pleaseth.

Christian, Art thou nothing in thy self ? Thou hast enough in thy Jesus. Art thou dark ? He's a Fountain of Light. Art thou dead ? He's a Fountain of Life. Art thou poor and low, weak in knowledge, in faith, in love, in patience, &c. He's a treasure of all Grace ; and what he is, he is for thee. Is he wise ? he is wise for thee. Is he holy ? he is holy for thee : Is he meek, merciful, humble, patient ? He is so for thee : Is he strong ? is he rich ? is he full ? 'Tis for thy sake : As he was empty for thee, weak for thee, poor for thee ; so for thee he is mighty, he is rich and full. Whilst thou bewailest thine own poverty and weakness, Oh bless thy self in thy Lord, in his riches, righteousness and strength.

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2. A Complication of Interests. As the Head and Body, as the Husband and Wife, so Christ and his Saints are mutually concerned; are rich or poor, must stand and fall, live and die together. As the Husband conveys to the Wife, a title to what he hath; as the Wife holds of the Husband; so is it betwixt Christ and his Church; they have nothing but through him; their whole tenure is in capite: they hold of the Head; they have nothing but through him; and whatsoever is his, is theirs: His God is their God, his Father is their Father; his blood, his howels, his merits, his spirit, his victories, all the spoils he hath gotten, all the Revenue and Income of his life and death, all is theirs. For them he obeyed, suffered, lived, died, rose, ascended, is set down in glory, at the right hand of God. He obeyed as their Head, died as their Head, rose, ascended, reigneth as their Head; and hath in their names taken possession of that Inheritance which he purchased for them. This is that Jesus which is given to us, and thus is he granted and made over to all his Saints in this Covenant of God.

CHAP. III.

The Spirit in the Covenant.

III. **G**od hath put his Spirit into the Covenant; the Almighty, the Eternal Spirit; the holy Spirit, the Spirit of Glory, and of God.

This holy and Eternal Spirit is first poured forth on our head, the Lord Jesus; to anoint him our Redeemer, to furnish and qualifie him for that great undertaking,

Isa. 61. 1. The Spirit of the Lord God is upon me, because he hath anointed me to preach good tidings to the meek, &c.

Isa. 11. 2, 3, 4. I will put my Spirit into him, the Spirit of wisdom and understanding, and of the fear of the Lord, I-

Isa. 11. 2.

And he is promised to each member, *Ezek. 36. 27. I will put my Spirit within you.* To all these he is granted,

1. As a Spirit of Wisdome and Revelation.
2. As a Spirit of Holiness and Sanctification.
3. As a Spirit of Truth and Direction.
4. As a Spirit of Comfort and Consolation.

1. As a Spirit of Wisdome and Revelation, *Ephes. 1. 17, 18.* To enlighten them, to open their blinde eyes, and to shine into their hearts; to give them the knowledge of the glory of God in the Face of Jesus Christ, that they may know what the hope of his calling is, and what the riches of the glory of his inheritance in the Saints. To counterwork the spirit of this world, whose work is to blinde mens eyes, lest the light of the glorious Gōspel should shine unto them, *2 Cor. 4. 4, 5, 6.*

This is he by whom the Father hath called us out of darkness into his marvellous light, *1 Pet. 2. 9.* The light that the Spirit brings in, is a marvellous light, and that in three respects:

1. It is a marvellous thing that ever light should come in to such dark souls: That those that were born blinde, and upon whom the god of this world had for many years together been trying his skill, to thicken their darkness, to encrease and seal them up under it; that ever such eyes should be opened, and the light of life should shine in upon such hearts, this is a marvellous thing. When our Lord Jesus in the daies of his flesh, opened the eyes of those that had been born blinde; the people ran together, and wondered at the sight. If you should see stones to live, if you should see dead stocks, or dry bones to walk up and down the streets, if you should see trees, or houses, or mountains full of eyes, this were not more full of wonder, than to behold blinde sinners receiving their sight. Thou wert once darkness, art thou now light in the Lord? Stand and wonder at thy cure.

2. They are marvellous things which this light discovers. It is a wonder that such eyes should ever see, and they

they see wonders. The Gospel is a Mystery full of wonders: there are heights, and depths, and lengths, and breadths. *We have seen strange things to day.* Strange love, strange grace, wonderful wildome, wonderful pity, patience, mercy; wonderful providences, wonderful deliverances, incomprehensible excellencies, unspeakable joy and glory: 'Tis a wonder there should be such things every day before our eyes, and yet we could not see them till now; and 'tis a wonder, that when we did not see them before, we should ever see them now; that those things which we despised, derided, mocked at, stumbled at, as meer foolishness and fancy, we should now see and admire, even to astonishment; that that Jesus, which was to the Jews a stumbling block, to the Greeks foolishness, should be to the same men, when called, *the Wisdom of God, and the Power of God.* O the deep things of God! O the unsearchable riches of Christ! that he that searcheth all things, reveals unto the Saints! O the hidden treasures they now discover in this deep Mine! To you that believe he is precious, a praise, an honour; all fair, all glorious; and you have seen his glory, as the glory of the only begotten Son of God, full of grace and truth.

Again, there are *marvellous evils*, as well as *good things*, that by this light are brought to light. Sin, with all the hidden things of darkness, that lay below in those Chambers of death; the secrets of the evil heart of man. Sin appears a wonder to the savingly enlightened soul; *exceeding sinful, a world of wickedness.*

There's Death, and Hell, and the Devil, in every sin; unkindness, unthankfulness, folly, enmity, rebellion, pride, and the blackness of darkness. What once appeared as a pleasure, a delight, a beauty; or at least if an evil, yet but a trifle, a matter of nothing; is become a plague, a terror, a burthen, a bondage, bitterness, shame, sorrow; and such an high provocation, that whereas once he

swell'd, and murmur'd, and cryed out of rigour, severity, cruelty in the least punishment of it; now he wonders at the clemency, and patience, and forbearance of God, that such an affront and provocation, had not long since turned the whole earth into an hell.

Christian, thou complaineft thou canst not see, thou canst not feel, thou canst not mourn, thou canst not break under all the guilt that lies upon thee; thine heart is hard, thine eyes are dry, not a tear, not a groan, scarce a sigh, will all this evil fetch out from thee. O this blind and sottish mind! O this dead and senseless heart! what shall I do? what would I not do, to get me a melting, mourning, broken spirit? but I cannot, I cannot; I cannot see, I cannot bleed, nor break: O beg the light of this holy Spirit! and if the sight that will present thee with, of this wonderful evil, do not rend thy heart, and turn thy stomach, and open all thy sluices, and let out thy soul in sighs and groans, in shame and sorrow, thou mayst then well be a wonder to thy self. But be not discouraged, be not dismayed; do not say; this Rock will never break, this Iron will never melt; I may go sighing for sighs, mourning after tears, groaning after groans, but all in vain, it will never be; past feeling, past feeling, sorrow flies still from me, repentance is hid from mine eyes; do not thus discourage thy self; wait for this spirit, open to it, and thou shalt see flowing in such streams of self-shaming, self-confounding light, as shall flow forth in self-abasing, self-abhorring streams of tears.

3. These *marvellous things*, are revealed with *marvellous clearness*; that is, in comparison of what they are to the purblinde world; and in comparison of what they themselves once saw. They come to see the glory and the beauty, and the reality of the wonderful things of God. *We have seen his glory*, saith the Apostle, *John 1. The kindness of God our Saviour [appeared]* But we all (11th

open face) behold as in a glass, the glory of the Lord, 2 Cor.

3.18. Out of Zion hath he appeared in perfect beauty.

It's prophesied, *Isai. 53.* of the unbelieving world, that when they should see Christ, they should see no beauty in him.

Strange, though he were all beauty, yet they should see him, and yet see no beauty: That is, they shall see him, and yet not see him. They see not wood for trees. What is thy beloved more than other Beloveds? What is Christ more than an ordinary man? What is the Gospel more than an ordinary Story? What is the Spirit? What is Truth? What is there in this Faith and Love, in this Holiness and Righteousness, in this Peace of Conscience, and Joy of the Holy Ghost? What substance is there in them? Where is the glory, and wherein is the Excellency of them? Which way came the Spirit of the Lord from me to thee? Thou shalt know in that day, when thou shalt call to the Mountains to fall on thee, and the Rocks to hide thee, from the face of God and the Lamb. We know whom we have believed. We know that we know him. We speak that which we know, and testify what we have seen. We have an Anction from the Holy One, we know all things. God hath revealed them to us by his Spirit, for the Spirit searcheth all things, even the deep things of God. Now we have received not the spirit of this world, but the Spirit which is of God, that we might know the things that are freely given to us of God. We have a clear and certain sight. We do not see men as Trees walking; with our eyes half open: we see men as men, Christ as Christ, Truth as Truth, in its naked lustre and evidence. This we have seen, and do testify, neither deceiving, nor being deceived. We thank thee, O Father, Lord of Heaven and Earth, that thou hast hid these things from the Wise and Prudent, and hast revealed them unto Babes.

And as they see Truth, and Holiness, and Goodness, in their wonderful Glory and Beauty; so also Folly, and

Falshood, and Sin, in its wonderful ugliness and deformity. Sin *appears to be sin*, to them *Rom. 7.* Folly to be folly, falshood to be falshood; they see men as men, Christ as Christ, Truth as Truth, Holiness as Holiness; and they see Beasts as Beasts, Fools as Fools, Sin as Sin, Devils as Devils, Hell as Hell: They see all things as they are, Temptations as they are, Delusions as they are; they see what is under them, the Hook under the bait, the sting in the Locusts Tail, the war in the Devils heart, carried on under his fawning face; *We are not ignorant of his Devices.*

Sinners, cease your wondring at the Saints, let them be no longer for signs and for wonders in Israel; cease your wondering at the Saints, and come and wonder with them. Wonder not that they say not as you, live not as you, run not with you after the same Follies and Vanities; Oh! if yee once come to see what they see, you will be a wonder to your selves. Mock not at their blessedness; *Blessed are their eyes, for they see.* The blinde envy, but do not disdain the seeing. Say not, These men are in a Dream, or Drunk, or Mad; take heed, Blaspheme not the Holy Spirit, call not his light darkness, put not your darkness for light. Would you know, when these men resistie what they have seen and heard? whether they are sober or beside themselves? Come and see; I say not, stand and see, you cannot see at that distance you stand; come near, come in and you shall see; see your blindness first, if ever you will see the light... Oh! be wail your darkness, and seek light, seek and you shall see it. Son of David, have mercy on me; Why, what wilt thou, man? Lord, that I may receive my sight. Shall that be thy cry? O pity thy blind Soul! O pray for eyes. They that see, pity the blinde; Wee have a little Sister that hath no breasts, we have a poor Brother [yea, a world of them] that have no eyes. What shall we do for our poor Brethren, in the day that they shall be spoken for? Oh! be eyes to thy blinde,

blinde, bee a light to thy dark Soule; let them that dwell in darkness see thy great light. Sinners, those whom you persecute, do thus pity, do thus pray for you; *Lord, that their eyes might be opened: will you say, Amen, to their prayers? or will you say, Lord, regard not their word, we desire not the knowledge of thy waies?*

Christians, be marvels. You that have seen marvellous things, be marvellous persons, set the world a wondering for something. Let your light shine; let the light which hath shined into your hearts, shine forth in all your paths: let the Spirit of Light within you, be a spirit of Glory resting upon you. *Once you were darkness, but now are ye Light in the Lord; Walk as Children of the Light. Bye Holy, Harmless, the Children of God, without rebuke in the midst of a crooked Generation, amongst whom ye shine as Lights in the World.*

Beclouded Christian: thou goest on bemoaning and bewailing thy self, complaining that thou art still blinde; the light hath shined into thy darkness, but thy darkness comprehendeth it not; thine eye is yet but tender, at least, and thou canst see but little; but little of Christ, the Sun is but as a spark to thee; but little of sin, that Mountain looks yet but as a Mole-hill; It is neither clear, nor dark, neither night nor perfect day: thou hopest that long ere this, thy Scales would have fallen off, the Vale would have been removed, but they abide upon thee; thou waitest for light, but behold obscurity! far brightness, but thou walkest in darkness; thou goest on, adding darkness to darkness, the darkness of sorrow, to the dimness of sight. Thou fearest that the Gospel is hid from thee, thou doubtest 'tis still night, because it is not yet noon with thee. But hearken, as little as thou seest of Christ, dost thou see so much, that thou prizest, and lovest, and cleavest to him above all? as little as thou seest of sin, dost thou see so much, that thou loathest, and shunneth it above all things? dost thou walk in that

little

little light thou hast ? dost thou love, long, wait, cry for the light ? Send forth thy Light and thy Truth, lift up the Light of thy Countenance ; Sun of Righteousness shine upon me ; why are the wheels of thy Chariot so long a coming ? when Lord ? Make haste my Beloved, O might I once see thy face, as the Sun, looking over the Mountains. Is this thy voice ? are these the breathings of thy soul ? Be of good comfort, these are the glimmerings and groanings of that holy Spirit within thee, which hath already delivered thee from darkness, and will bring thee forth into his marvellous light ; thou shalt know, if thou follow on to know the Lord. Arise, shine, thy light is come, the glory of the Lord is risen upon thee. Though yet (as to thy sense) it be neither clear nor dark, neither night nor perfect day, in the evening there shall be light.

2. As a Spirit of Holiness and Sanctification : He is given as an holy Spirit, and as a sanctifying Spirit ; therefore Sanctification is called the Sanctification of the Spirit, 2 Thes. 2. 13. He comes to change us into his own Nature, to make us partakers of his holiness ; he is a Refiners fire, and Fullers Soap, Mal. 3. 2. to purge, and work, and wash off the filth, and corruption of our Natures ; what it is said he shall be to the Church, Isa. 4. 4. A Spirit of Judgement, and a Spirit of Burning, to wash away the filth of the Daughters of Sion, and to purge the blood of Jerusalem, from the midst thereof : [A Spirit of Judgement] that is, in the Rulers of Israel ; stirring them up to do Justice, and execute Judgement, that so the guilt of blood may be taken away, Isa. 32. 15, 16. and a Spirit of Burning ; that is, in the hearts of the People of Israel, to consume and destroy the inward lusts of their hearts, that no more such wickedness be committed amongst them. This he is to every Saint ; a Spirit of Judgement, to give Sentence against their Lusts, to condemn them to the fire ; these must be cast out, to the fire with them ; away with them, get ye hence ye

Sons of the Bond-woman; you may not be Heirs with the Sons of the Free-woman. The Spirit of the Lord first discovers and convinces of sin; judges betwixt light and darkness; grace and sin, and then gives sentence, away with these lusts, they may not be suffered to live.

A Spirit of Burning, to execute the sentence; to consume them in the fire. The Spirit of Sanctification, is a Spirit of Mortification, *Rom. 8. 13. If ye (through the Spirit) do mortifie the deeds of the body.* It is the Spirit that kills; the flesh profiteth nothing.

The Spirit implants the soul into Christ; gives it an Interest in his death; brings it under the influence of his death. *Christus crucifixus est, Christus crucifigens.* 'Tis the death of Christ, that is the death of sin; these Thieves are crucified with him; *Rom. 6. 6. Our old man is crucified with Christ, that the body of sin might be destroyed, that henceforth we should no longer serve sin.* Hell knew not what they did, when they crucified Christ; Death with all his Armies, were put to death with him.

The Spirit raises up another party in the soul, a party against a party, an Army against an Army; brings grace in to take up Arms against sin; Grace doth not only fight against sin, but is in the very nature of it the death of sin; as the Generation of a new, is the corruption of the old form. Humility is pride dead, Meekness is sinful passion and frowardness dead, Patience is impatience slain.

The Spirit excites and stirs up the soul against sin, sets it praying against it; the Spirit of Grace is a Spirit of Supplication, fetches down Hail-stones and Thunder-bolts from heaven to destroy these *Amorites*; sets a watch against it, presses the soul to deal wisely with it to keep it low, by cutting off all provision from the flesh; restraining, and keeping it short of all those fleshly objects, which would keep it in heart; and so it is starved to death. It is true, our greatest wisdom, watchfulness, absti-

abstinence, self-denial, and all external means alone, will fall short of killing one lust, it is the Spirit that killeth; without it, the flesh profiteth nothing; all external attempts for the mortification of the flesh, are but a fleshly mortification: *But if ye [through the Spirit] do mortify* pray in the spirit, watch in the spirit, curb and keep short, and keep under this body, still taking in the assistance of the spirit, then it shall die.

Christian, thou livest in a weary land, and thou hast but a weary life of it, briars and thorns are with thee, the Canaanite is yet in the Land, thou sojournest in *Mesech*, and hast thine habitation in the Tents of *Kedar*; and thou hast a *Mesech* and *Kedar* within thee; thou hast Armies within thee of fleshly lusts, which fight against thy soul: thou goest mourning daily, because of the oppressor, those spiritual wickednesses which lie in thine heart, and war in thy members: thou often groanest and criest out to thy God, *Liberty, liberty; Redemption, redemption*. O this proud heart! O this vain heart! O this earthliness! O this fleshliness, this slothfulness, this enmity and rebellion against the law of my mind, and my God! When I would do good, evil is present with me. I cannot, I cannot do the things that I would; I can with no peace serve or enjoy my God and my soul: my duties are either prevented or polluted, my comforts are either wasted or made quite to vanish and disappear; when I would serve my God, I must away to serving my belly, or my back, or my friends; when my soul is a little gotten upon the wing, and soaring in the upper Region, it is presently checked, pulled down again to the earth. O my pinioned imprisoned soul! Wo is me, wretched man that I am, who shall deliver me from the body of this death? Why, yet comfort thine heart, the Enemy flies upon thee as a flood, but the Spirit of the Lord shall lift up a Standard against him. Thou complaineest thy gold is become dross, thy wine is mixed with water, yea with mud and dirt, yet he will turn his hand upon thee, and purely purge away thy dross, and take away all thy Tin.

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Though these briers and thorns be set in battle against thee, yea, and against him also, yet he will go through, go through them, he will burn them together; *Isai. 27. 4.* Thou complaineſt that thy garments are defiled, thy glory is ſtained, thy beauty is marred, the Image of thy God is ſo defaced, that there is but here and there a ſpot of it left upon thee. Thou art black, but not comely: whiſt thy Lord ſays, *Thou art all fair, O my love*; thou cryeſt out, *I am all foul, O my Lord*: thou wouldeſt be holineſs to thy Lord, but thou art an offence to him; holineſs is ſtill thy love, and thy deſire, and thy longing, but it flies from thee; it is rather thy wiſh than thy hope; thou canſt weep over, but thou canſt not weep out thy deformity, thine iniquity is ſtill marked before the Lord. If there be a little grace in thee, yet there is ſuch a weakneſs in its ſinews, ſuch a paleneſs in its face, that it is not like to live; or if it live, Oh! how little hope that ever it ſhould thrive or flouriſh. Thus thou complaineſt, thus thou goeſt mourning and ſighing, and ſinking, and fainting in thy mind, and now and then ventureſt out a deſponding prayer: *Lord, pity; Lord, look upon my ſorrow, and my ſin; Lord, waſh me; Lord, help me.* Why, the Lord God hath ſent thee his help out of his Sanctuary, and his ſtrength out of Zion. *The Eternal Spirit is come down on purpoſe, to give battle to the fleſh, to ſubdue thine iniquities, and bring all thoſe that riſe up within thee, under thy feet. Thou miſtakeſt thy ſelf, and thine Enemies, if thou thinkſt they will be conquered by one blow of thine arm, this kind goeth not out ſo; not by might nor by power, much leſs by weakneſs, and by fleſh, by any weak attempts of thine own, but by my Spirit, ſaith the Lord.* 'Tis work for a God to relieve and cleanſe ſuch an heart, to turn ſuch an Hell into an Heaven. What thou canſt not do, being weak through the fleſh; behold! he comes down to do it for thee; thou haſt proved thine own weakneſs, now try everlaſting ſtrength, He ſtands at the door and knocks, hear his

his voice at the door; *Wilt thou be made clean? Wilt thou be made whole? Wilt thou be delivered?* Open to him, and with him deliverance comes in, he stands at the Pool, stirring the waters for thee; put in thy Cripple-soul, and be healed of all thy diseases; say to him, Lord, if thou wilt, thou canst make me clean; and thou shalt soon have this answer, *I will, be thou clean.*

3. As a Spirit of Truth and Direction, John 16. 13. he shall guide them by his Counsel, he shall lead them in the way that they shall go, Isa. 30. 21. They shall bear a yoke behind them, saying, *This is the way, walk ye in it,* when they are turning to the right hand, or to the left. He shall lead them into all Truth, to prevent mistakes; and into all Righteousness, to prevent miscarriages: Nay more, he shall be only their Star, but their Strength too; he shall guide them on, and help them on, they shall be led by the Spirit, bound in the Spirit, pressed in Spirit; they shall be excited, assisted, carried on in the power of the Spirit, in the way that they should go; he will cause them to walk in the Statutes of the Lord. Whatsoever thy waywardness and thy wandrings have been, whatever thy feebleness and fickleness be, whatever false lights and false wayes are before thee, whatever temptations thou meetest with to turn thee aside out of the right way, whatever doubts hence arise in thine heart, *I shall one day or other perish from the way, and be a lost sheep at last;* yet his conduct shall be prosperous, and the event shall be sure; he shall so guide thee by his counsel, that he shall bring thee to glory. He shall gather his Lambs with his arm, and carry them in his bosom, and gently lead those that are with young.

4. As a Spirit of Comfort and Consolation, he is so called, John 15. 7. The Comforter. If I go not away [the Comforter] will not come unto you; but if I depart, I will send him unto you. He shall come unto them, and abide with them, to supply the absence of their Redeemer, to support

support them under their affliction, to witness their Adoption, to seal them up unto the day of redemption, and to be the earnest of their inheritance, Ephes. 1. 13, 14.

John 16. 14. *He shall take of mine, and shew it unto you. [He shall take of mine:]* that is, not only of the Truths, those Treasures of Wisdom that are in me, (though that be specially intended) but of my Love, my Righteousness, my Holiness, and all those Treasures of Grace and Mercy that are laid up in me; whatever there is in me, that may stand you in any stead, yield you any relief or support, the Comforter which I will send you, shall bring it down to you; he shall take my blood, and the pardons it hath purchased for you; my bowels, and the compassions that are working in me towards you; my prayers and intercessions I am offering up for you; he shall take of all those Treasures of Grace, and Everlasting Consolations which are laid up for you with me: *He shall take of mine, and shew it unto you.* As much as you have in the world to afflict and amaze you, as little as you have of your own to comfort you, either in your hearts, or in your houses, or among your friends, he shall shew what I have for you to refresh you.

O Christians, a sight of Christ in our sorrows, in our fears, in our thickest darkness, what day-light would it bring in? When thou lookest into thine heart, and art astonished and confounded at what thou findest there, at the blindness and the hardness, the poverty and the emptiness, the guilt and the guile, the pride and the perverseness, the evil thoughts, the vile affections, the filthy lusts, that are swarming and working in thee; when thou lookest into the world, and tremblest at what thou beholdest there; the malice, the craft, the powers that is engaged against thee; the furious spirits, the fiery tongues, the fierce looks, the violent hands, that are flying upon thee, and the little relief the earth will afford thee, when thy heart faints, and dies within thee, at the
sense

sense of this thy woful and forlorn state; a sight of what thou hast in thy Lord presented to thee by his Spirit, Look thee here, Soul, what thy Jesus hath sent thee down, a glance from his eye, a drop from his heart, a Mess. from his Table; and all to tell thee, Yet I do not forget thee; behold the care I take of thee, the treasures I have for thee, to encourage thy love, and reward thy faithfulness. Oh! how will this make all thy darkness to depart, and turn the shadow of death into the morning?

Thus is the Holy Spirit given to the Saints, to be the light of their eyes, the death of their sins, the guide of their ways, the stay of their hearts, to uphold their grace; and to maintain their peace; to subdue their enemies, or their fears; to secure them from temptations, or succour them when tempted; to wipe off their reproach, or make it their crown; to heal their diseases, or make them their cure; to help their infirmities, to work their works, to make their yoke ease, and their burthens light; to turn their sighs into songs, to form their groans into prayers, to send them up to their Lord, and bring down their returns; to comfort their hearts, to establish, strengthen, settle them, that they be neither offended at the Chain, nor moved from the hope of the Gospel.

CHAP. IV.

The Earth in the Covenant.

IV. **G**OD hath put the Earth into the Covenant. Though the Saints have not their reward in this life, their portion in this world, yet this world also is theirs, Mat. 5. 5. The meek shall inherit the earth, 1 Cor. 3. 22. Things present, and things to come, all are yours.

1. The good things present.

2. The evil things present.

1. The good things present. Mark 10. 30. Houses, and Brethren,

Brethren, and Sisters, and Mothers, and Children, and Lands, now in this time. Prov. 3. 16. Length of days are in her right hand, and in her left hand riches and honour. Houses, and Lands, and Riches, and Honours, where are they? Who are the poor of this world, the houseless, harbourless, and friendless? Who have wo, and want, and shame, and sorrow? Who are Strangers and Pilgrims, dwelling in Tents, driven into corners, into dens, and caves, hunted up and down upon the Mountains of the earth? To whom is hunger and thirst, cold and nakedness, but to the meek of the earth? Is this to inherit the earth? All theirs, when nothing theirs? yet they do inherit the earth? For:

1. They shall ever have *as much as will suffice them*, and that is as much as all. They shall not want any thing, but what they may want. *Your Father knoweth that you have need of these things*; and he knows how much they need. More than needs, is more than enough; and more than enough, is a prejudice. Many men have too much; too much money, too much esteem, too many friends; more than they can bear; so much, as to sink them, and drown them in perdition and destruction.

Christians shall have enough; they shall never be in such a needy state, but whatever is necessary for them in all the earth, they shall have it: *The earth is the Lords, and the fulness thereof*; and he hath said, *That those that seek him, shall not want any thing that is good*, Psa. 34. 10. If the whole world can supply them out of all its store, they shall be supplied.

2. What they have, they have *a better and farther title to*, than any others in the world. Though the Dominion be not founded in grace, yet by grace it is established. What they have, descends upon them not barely by providence, but by promise; Heb. 1. 2. Christ is heir of all things, and they are fellow-heirs with Christ. A little coming from the Promise, hath more in it, than the greatest

abundance that is only handed down by common providence; that which comes in from the promise, comes in with a blessing; if thou hast but an handful, thou hast a blessing in thy hand; if thou hast but a corner, thou hast a blessing in thy corner. A little from love, is a great blessing. Thou hast God in every morsel thou eatest, and in every drop that thou drinkest: a drop from heaven will turn thy Bran into the finest Flower, and thy water into wine.

O what serene and quiet lives, how void of care (distracting care) might the Saints live in the world! what are the burchens that do gall our backs? what are the bryers that tears our flesh? what are the thorns that pierce through our hearts ordinarily, but the cares of this life? *What shall I eat? what shall I drink? wherewith shall I be cloathed? where shall I dwell? how little have I for to day? what for to morrow? what for hereafter? how shall I secure what I have? when this is gone, whence shall I be supplied?* Thus do we go on, piercing our selves through with many sorrows. Our cares for supply eat up what we have; our thoughts cut deeper than our wants; we cannot at so cheap a rate fear, as we often bear the want of all things.

And why take ye thought? The earth is the Lords, and the fulness thereof; and he hath said, All this is yours, you shall want nothing. You have not only your *Deus providebit*, providence to live upon; you have also your *Deus promissit*, the promise before you, and this hath all things in it; all is yours: *What for to morrow? what for hereafter? Why, what saith the promise? Thou shalt want nothing, neither thou nor thine: Never saw I the righteous forsaken, nor their seed begging their bread.*

Hast thou two worlds made sure to thee, and canst thou want? thou mayst as well whine, and make a pitting cry at a full table, *O where shall I have my next Morsel?* as under such a full Promise, *O where shall I have my*

next Meal? O how much beneath the Spirit of Christianity are the carking anxious lives of too many Christians, you do not believe, you do not believe; you talk of your Covenant-right, of your part in the Promise, of living by Faith; but where is any such thing? can you trust God for your souls, and can you not trust him for your bodies, for your Children? believe, and you will make as much, and be satisfied as well, with a peny in the Promise, with a Meal in the Promise, with an house in the Promise, as with a peny in your purse, or a meal in your Cupboard.

What dost thou get by all thy cares? *Which of you by taking thought, can add one Cubit to his Stature?* one farthing to his store? If thou lose nothing by them, thou mayst sure put all thy gains into thine eyes; tears and trouble are all they will add to thee. Be quiet, and nothing will ail thee; let not any straits sting thee before they are; want not before thou wantest; let not the Winters frost nip thee, whilest it is yet Summer.

Know when thou art well, and be content. All is thine; if thou inheritest thy God, thou inheritest the Earth, nothing of all its store shall be kept back from thee, that is necessary for thee; only thou must not look to be thine own Carver; thy God will carve out what thou needest. Let enough suffice thee, and thou shalt never have too little. Thou shalt never have so little, but thou mayst say, this little is enough.

What if what thou wantest in water, be made up in Wine? If thou hast but little in Bran, but the more in Flower? A short meal with a smile from heaven, thou mayst count no fast, but a feast; a little oyl in the cruse, how far will it go with a smile, the blessing of the Covenant? If the upper Spring run freely, thou mayst abate a nether Spring.

Let my beloved comfort me with his Apples, and stay me with his flaggons; and let the rest be as little and as course

as it will. Let the promise be my portion, let the pipes be kept open to my soul, and then the least pittance for this carcass shall suffice me. O my Lord, let me feed with thee, and I will not quarrel whatever my fare be. Let my portion be from thy table, and then be it much or little. Let me hear thy voice, *I am thine, and with me all things*; and I am content to be at thy allowance. Let thy Deed of Gift stand sure to me, put in my Childrens names there, and I ask no more for my self or them. Hold thy peace, keep silence, O my anxious soul, know when thou art well; *be in nothing careful, the Lord is at hand.*

2. *The evil things of this earth are theirs; the Cross is in the Covenant, Psal. 89. 34. If his Children forsake my Law, and walk not in my Judgements; if they break my Statutes, and keep not my Commandments; then will I visit their transgressions with a Rod, and their iniquity with Stripes.*

1. *The Covenant hath its Cross.* The Doctrine of the Gospel is the Doctrine of the Cross, the preaching of the Gospel is the preaching of the Cross, 1 Cor. 1. The Mysteries of a crucified Jesus, and of his crucified Saints, do fill up the whole *New Testament*. The Cross is not only imposed upon the Saints, as their burthen, but bequeathed unto them as a *Legacy*. It is given unto them, as an honor and priviledge, Phil. 1. 29. *Unto you it is given in the beha'f of Chrif, not only to believe on him, but also to suffer for his sake.* It is joyned with the most glorious gift; the gift of Faith. Yea, and it is a greater gift than this. *To suffer in Faith, is more than barely to believe.*

2. *By virtue of the Covenant the Cross is a Blessing.* The word is now changed; it is no longer cursed, but blessed is every one that hangeeth on this Tree. Mat. 5. 10 11. *Blessed are they which are persecuted for righteousness sake; blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you falsely for my sake.*

Why,

Why, where is the blessedness? or wherein stands it?
It stands in these things?

1. In the Separation of the Cross from the Curse.
2. In the Sanctification of the Cross to its ends.
3. In the proportioning of the Cross to their needs and strength.
4. In the special comforts of the Cross.

1. *The Cross is separated from the Curse.* There is something in this. To be able to say under the forest of afflictions, *This scourge is no Scorpion*; this is no Curse, it is but a Cross. Our Lord bare both the Cross and the Curse together, and that made his Cup so bitter; but now he hath divided them; the Curse he hath left upon sinners, and laid only the naked Cross on his Saints. The crosses of Reprobate sinners, are all curses. Every affliction is a Curse; there is wrath in all their sufferings, there is venom upon every Arrow, there is vengeance in every dart, every Rod is a Serpent to them. Thou that art of the number of Christs implacable Enemies, when he comes to fall upon thee, and to grinde thee under his hand, thou wouldst have a word of comfort to be spoken to thee in thy sorrow; no, no, there is no comfort can be spoken; thou mayst say of every dart he smites thee with, *This is sent of God*, to revenge himself upon me: The crosses of the impenitent are all curses; but the Saints curses are all come to be but crosses. Though men curse, the Lord will not curse; whatever troubles come upon thee, though there be vinegar in them, yet there is no venom in them; though there be anguish in them, yet there is no wrath in them; though they be ill-looking, yet there is no ill-will in them; they come upon no ill intent, nor shall have any evil issue. The smitings of the wicked are to thee, as the smitings of the righteous were to the Psalmist, a precious Balm, *Psal. 14. 5. Let the righteous smite me, it shall be a kindness, it shall be an excellent oyl; it shall not break mine head.* And thou mayst say, *Let the*

wicked smite me; smite me with the tongue, with the fist of wickedness, or what they will, it shall not break mine head, much less mine heart; it shall be a kindness to me, *an excellent oyl.*

2. *The Cross is sanctified to its ends.* It hath many holy and excellent ends, and it shall prosper; it shall accomplish its ends. The cross is laid on the Saints, sometimes to prove them, sometimes to reprove them; to humble them, to purge them, &c. and whatever it is sent to them for, it shall not return in vain. *As the word, so the rod, shall accomplish that for which he pleases that sent it. By this the iniquity of Jacob [shall] be purged.*

3. *The Cross is proportioned to their needs and strength,* Jer. 30. 11. *I will correct thee in measure, but I will not leave thee altogether unpunished.* Just so much as will serve shall suffice; the wise Physician hath respect both to the need, and to the strength of the Patient. *Isai. 57. 16. I will not contend for ever, neither will I be always wroth; lest the spirit should fail before me, and the souls which I have made.* The Apostle tells the Saints, *Heb. 10.* that they have need of patience; and their experience tells them, they have need of something to exercise their patience. And their needs are different; some are knotty pieces, and need more; others are tender, and upon them less will serve. The stubborn Childe must have more stripes; the shaking of the Rod will do more on some spirits, than the smart of it on others; but all need something. Let him only that is without sin, say, *I have no need of shame and sorrow.* The Lord will neither over, nor underdo; every one shall have his load, and no more. No more than they can bear, and no less than their need requires. The Lord delights not in his Childrens tears, he doth not afflict willingly, nor grieve the children of men; but yet he had rather they cry than perish. Wonder not, Christians, that your tender Lord puts you to pain, and that your pains are so sharp, and so many; *Your heavenly*

Father knoweth that you have need of all these things. It is a mercy that he will chastise; you may put your corrections among your mercies. His breakings of you are his blessings, his woundings are your cures; and by your own, as by your Lords stripes, you are healed. And when you shall review, and read over all his darker providences, and behold the wisdom, tenderness, which is tempered with his severities, evidenced in his laying on so much, and yet no more than was needful, you will then write down with the Psalmist, *Thou in very faithfulness hast afflicted me.*

*O my Lord, let me not want thy Staff nor thy Rod; neither a friend nor an enemy; neither a calm nor a storm; neither food nor medicine: If my disease be too strong for my Physick, let me have yet a stronger potion; if my wanton heart will not yet be tamed, put on more fetters, an heavier load; load upon load, weight upon weight, and till thou seest, let me never say, it is enough. Let me never be sick of my remedy, till I be cured of my disease. Let me rather suffer by the hand of a Devil, than perish by the hand of a Lust. Spare not Lord, cease not Lord, to smite thy servant, till thou hast thereby smitten down all mine enemies. Peace, Plenty, Ease; what that I may have to spend upon my Lusts? to wax wanton against my God? *hanc pacem nolo.**

Pain, Trouble, Want, any thing rather than Peace, upon such terms. *Correct me, O Lord, yet in Judgement, but not in thy fury, lest I be consumed and brought to nothing.*

4. The Cross hath its special comforts, 2 Cor. I. 3 4, 5, 6, 7.

Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort; who comforteth us in all our Tribulation, that we may be able to comfort them which are in any trouble by the comfort wherewith we our selves are comforted of God. For as the sufferings of Christ abound in us, so our Consolation also aboundeth by Christ. And

whether wee bee afflicted, it is for your consolation and salvation, which is effectual in the enduring of the same sufferings, which we also suffer; or whether we be comforted, it is for your consolation and salvation: and our hope of you is steadfast; knowing, that as ye are partakers of the sufferings, so shall ye be also of the consolation:

The comforts of the Cross are often the sweetest and the fullest, that the Saints ever taste on this side the crown. The first draught is often bitter: the *Green Cross* is heavy, and it is necessary it should be so. As it is with some Medicinal Waters, it works by its weight; it must be an heavy yoke that will tame an unruly neck; if it gall not it will not heal; 'tis the smart of the rod that kills the Childe. Think not your burthens will lie easie, when first laid on, and think not much if they do not. The first conflict with Temptations, may put you to an harder brunt than you are aware. It must be so, that it may bee for your good afterward. So my Physick will work I am content it make me sick. Tribulation worketh Patience; that it cannot do, unless it pains. It is observable that it is not said, that the Cross worketh Patience, but the *Παλιν*, the tribulation, the pinching of the Cross, or the pain the Cross puts us to; this is patience, a quiet bearing that pain, which the flesh when touched puts us to. When wee [feel] the Thorns and the Nails, when the Irons enters into our souls, when it pricks and smarts, then it will work. The *green Cross* is heavy; a prison, or a wilderness, will look uncouth at the first; but when your Lord comes in, and visits you, then the sweet, the pleasure comes: and the more frowns at the threshold, the more kisses you may expect afterwards; Christ doth not alwaies meet his Saints in the Porch; the Devils Parlour, the inner Prison, it is his banquetting house, the Dungeon his Wine-celler; there they drink and are satisfied. The Stocks, and the Rack, are the Organs that makes them the sweetest Musick. Many a Saint

Saint hath been sadly dis-appointed at the first, hoping to meet with Christ at the door; but behold! a dreadful sight; behold! sin lieth at the door; all his sins, all that ever he did against Christ, all his unthankfulness, unfaithfulness, unkindness, rebellion against his Lord, stand forth and stare him in the face. Christians, beware of sin now: it will meet you in the day of adversity, the Cross will tell you all that ever you did. *I remember my faults this day; now I remember all my pleasant things; my Sabbaths, my Ordinances, my Liberty, the dear society I once enjoyed; but trifled and wasted away; O my pride and my wantonness, my Idleness, my Earthliness, my Hypocrisy, wherefore are you come thus to affright and torment me? Lord, whither am I come? O how dreadful is this place? Is this my Prison-entertainment? Are these my Prison-comforts? O what an hard lodging am I like to have with such companions? O the Wormwood and the Gall! a dark habitation, a bitter cup indeed is now given unto me. Is this the comfort of the Cross? Are these the sweets so much talked of? Yet be not dismayed, as roughly as thou art handled at the door, it is better within; the Devil is going out in this storm; thy sins meet thee now, but it is only to shake hands and part; after this agony, expect the Angels to come and minister to thee. Complain not if thou yet finde no sweet, thou hast not drank deep enough; the next draught, the Sugar may come; in the next Room thou mayest meet thy Lord; and then tell me, if it be short of all that hath been told thee.*

But shall I give you a more particular view of some of the special comforts of the cross, or our sufferings for Christ? I shall only first premise a word, to let you understand what I mean by the sufferings of Christ. VVe then suffer for Christ, *when we suffer for Christs Cause; when we suffer because wee will bee Christians, wee will bee holy and righteous; when wee suffer because wee will*
not

not sin; and when we suffer upon *Christs Call*, when he cuts out a cross for us, and laies it on. Then Christ calls us to suffering, when he puts us to this choice, *Either to suffer or to sin*; when our backs or our consciences must suffer; when we must suffer, or he must suffer by us. *If any man will be my Disciple, let him take up [his] cross.* Christ is not, and Christians must not be prodigal of their blood; their blood is his; their estates, their names, their liberties, are all his, and to him they must be accountable how they part with them. It is not every cross that thou canst call [thy] cross; wee must not leave our way to seek a cross; when Christ hath laid a cross a thwart a Christians way that he should go, and he must either make a stand, or turn aside, or submit his neck to it; then he saies, *There is [thy] cross, take it up, and get thee gone.* Whatever cross be before thee, if thou hast a way open to avoid it without sin; that is none of thy cross, thou maiest not take it up; or if thou dost, thou wilt have no thanks for thy pains.

Christians should bee wary here. Though it bee an argument of a gracious spirit, to bee alwaies of a ready and forward minde to suffer for Christ; and when hee demands, *Who will go with me? who will bear my cross?* chearfully to answer, *I will go, Lord, let mee bear it;* yet should we take heed, that as we hang not back, when he saies, *Go,* so that wee run not before hee send us. Though it be an high honour to suffer for the Gospel, yet no man taketh this honour upon himself, but he that is called of God. I would not go to a Prison without a *Mittimus* from Heaven, lest if my suffering be of my self, I be there left to shift for my self. If Christ should meet me in Prison or in Banishment, and demand of mee, *What dost thou here, Eliab? Friend, how camest thou in hither? What should I say, if I could not say this, Thou, Lord, hast brought me hither? my conscience, my duty hath brought me in?*

But understand me here with this caution, That when the *cause* for the main is *Christ*, but the *call* seems doubtful; yet when the sufferer hath carefully enquired the minde of God, truly follows the dictates of conscience, sincerely designs the honour of *Christ* and his Gospel, although hee should erre in some circumstances of his case, and for fear of iniquity should chuse affliction, when possibly he might have avoided both; God will surely wink at his mistakes, own his sufferings, and greatly accept and reward his readines of minde.

Yet still take heed of careless or wilful errors: take heed of preparing nails for thy own cross; thorns, scourges, spears, for thine own head or heart. Take heed both how thou shunnest, and how thou espoudest a suffering state.

Go not in upon heedless mistakes; go not in for good company, much less upon any carnal designs; let not thy pride, or ostentation, or the byass of any fleshly respects, lead thee into the house of correction, lest thou finde them the rods to lash thee when thou art there.

Christians consider, if there bee not sometimes some uncomfortable miscarriages in this matter; and whether it hath not been the lot of some of *Christs* (with how much justice or charity let the Lord be Judge) to be censured & reproached for unfaithful, or for fearful upon no other account but for walking by this rule, *not to go to prison without a warrant*, that is, not to cast themselves into a suffering state, whilst *God* hath left a way open to escape, without sin. I confess the more dangerous, and the more ordinary error is on the other hand; wee are more apt (especially when afflictions are more sharp and bite in earnest, and then will be the great tryal) rather sinfully to shift our selves of them, than unwarrantably to run our selves upon them; but yet let it be considered, whether here be not an error on this hand also.

It is true, where the cause is the same as to the main, different

different circumstances may make that to be one mans sin, which is another mans duty; yea, that may be a duty to the same man at one time, which (supposing him in differing circumstances) might have been his sin at another. And it is not seldome (through the unavoidable difference of our apprehensions, and the difficulty of discerning our cases) that Christians equally careful to know and do the will of God, when the case and the circumstances also are mostly the same, do judge differently about their call to suffering. Here let no man be so tyrannical to others, as to expect that they should go cross to their own, to comply with their Brethrens judgments and consciences. Let us not put one another on this unmerciful necessity, either to break our peace with God, or our friends. Let it be sufficient to us, faithfully to follow our own light, without judging or quarrelling with those that are otherwise minded. Beware of bitterness. Be not cruel to consciences; smite not with the tongue, nor let an evil thought arise in thine heart, upon any such account as this. Thine arrows will recoil, and fly back in thine own face. Blemish not thine own sufferings by blasting thy Brothers liberty. Let not the wariness of some be condemned for cowardise, nor the forwardness of others for pride or hypocrisie; but let us be clothed with humility, let us put on a spirit of self-suspicion and charity to our Brethren; and let this Christian frame be the more audiously maintained, by how much the more our differing practises, according to the variety of our apprehensions, seem to condemn each other, and so provoke to uncomfortable schismes and contentions, and by how much the more pernicious such schismes are like to prove in the issue.

These things premised, I shall now shew you what the special comforts of the Cross are. You may expect your suffering state to be sweetned with

1. *A more plentiful Diffusion of special Grace.* Grace is

comfort ; 'tis never better with the Saints, than when that flourishes. The joy of the harvest is howling to the joy of grace ; he is not a Christian that cannot say, *'Tis Summer*, when these flowers appear in their beauty. Flourishing Faith and Love have their glorious joyes, 1 *Pet.* 1. 8. The Springs of Grace, are a resurrection from the dead ; and there is no such Spring as after a showre. Oh how green do the herbs then look ! the withering flowers do then lift up the head ; never so many stars appear, nor with such lustre, as in a frosty night ; grinde the spices, and their fragrancy flows out. Saints are never more Saints, than in the House of Bondage, or the Land of their Pilgrimage ; our Winter-weather makes us warm at heart. *As our outward man perishes, our inward man is renewed day by day*, 2 *Cor.* 4. 16. Persecution is the time of life. *We are delivered to death for Jesus sake, that the life also of Jesus might be manifest in our mortal flesh*, 2 *Cor.* 4. 11, Decayed soul, comfort thine heart, the Cross comes ; now thou shalt live ; now thou shalt recover. This weakness will strengthen the things that remain, and are ready to die. Now Faith, and Love, and Patience, and Courage, that have so long hung the wing, now lift up the head, the day of your redemption draweth nigh ; this night is your day of hope.

2. *A more clear revelation of special love.* Lovest thou me, Lord ? there's enough. Let me hear thy voice, let me see thy face.

Kiss me with the kisses of thy mouth. Thy loving-kindness is better than life ; send forth thy light, and thy truth, let these tell me, thou lovest me. Thy love-sick Spouse is sick for love ; O when wilt thou say, *Thou knowest that I love thee ?* Why, come up with me on the Cross, that withered tree bears more blossomes of love, than all the green trees of the field. The whole Gospel is hung upon the Cross. Where our Lord hung, there is sin nailed, the

the Curse vacated, Death vanquished; Pardon, Peace, Joy, Glory, shewed forth in open sight. There is love with all its tokens, go up and take. Fear not to be baptized with thy Lords Baptism, nor to drink of his Cup; this Cup also is the Communion of the Blood of Christ. Come with me into the Wilderness, there will I speak comfortably to thee. VVhen thou most wantest it, where thou wilt most value it, there will I shew thee my loves.

Our Lord loves not to have love slighted; the full soul loathes the honey-comb; thou hast yet too many Lovers to bid thy Lord welcome; he keeps his best Wine till all thine own be sowed; then it will relish, & then thou shalt have it. His Oyl is for thy wounds. The Childe never knows so much of the Parents hearts, and bowels, as when it is sick, or in distress; then every look is love, every word is pity and compassion. O the soundings of Christs Bowels towards his swoounding Children! when thou knowest hatred, then look to know love. When thou art persecuted, when thou art cast out, and troden under foot of men, then will he take thee in, and cherish thee.

3, *A more full manifestation of glory.* There is not a prison into which the Saints are cast, but hath a Window in the Palace. Calvary becomes a Tabor, where they have a sight of their Lord in his Glory. Golgotha becomes a Pisgah, where they may look over Jordan into the Land of Promise. Hast thou known little of Heaven? thou hast not yet been in the deep.

Of Stephen the first Gospel-Martyr it is said, *Acts 7. 55.* He looked up stedfastly into Heaven, and saw the Glory of God, and Jesus standing at the right hand of God. And Chap. 6. 15. All that sate in the Council, saw his face, as the face of an Angel. Such an admirable splendor and serenity in his countenance, as spake him rather an Angel than a man. O what an Heaven was there within,
that

that cast out such a Divine lustre on his face! His joy was too big for his heart, his face must have its share; yea, his very Adversaries, at second hand, behold the Glory of God.

He looked up and saw heaven opened. Looking down, he might see hell opened, all his Tormentors about him; the Jaws of Death ready to devour and swallow him up: *But looking up, he saw Heaven opened, and Jesus standing at the right hand of God.* O there he is, for whose sake is all this. My beloved, my beloved is yonder. Behold the Region of Light, whither this dark Tempest is wasting me; his Hell and his Heaven meets, but the light swallows up the dark. Hell ceases to be Hell, where Heaven appears to be Heaven. This is the portion of suffering Saints. When you read what is written of those Armies of Martyrs that have gone before; of their unspeakable joys, their undaunted courage, their admirable boldness; of their cheering their friends, confounding their foes, their rejoycing in their stripes, singing in their stocks, leaping in their chains, boasting of their bonds, kissing their stakes, embracing the flames, riding up in triumph in their Chariots of fire, not repenting of their Faith, nor accepting of deliverance; what doth this speak, but that their eyes, as well as their Anchor, are within the Vail, whither Christ their fore-runner is gone before them? Oh who would not be with them? Who would fear sufferings?

Soul, what art afraid of? whither art thou running? from what art thou hiding thy self? what is thine ease, or thy liberty, or thy quiet? why so loth to loose from this shore? lanch forth into the deep. Fear not transportation into thine house of bondage; when thou art once there, 'tis but look up, and thou art in Paradise.

Such are the sufferings of Christ, This is the Cross of the Covenant.

4. In sum; as that which comprehends all the rest,

a more manifest exhibition of Christs special presence ; Jer. 30. 11. *I am with thee to save thee*, Isa. 43. 2. *When thou passest through the waters, I will be with thee, and through the Rivers, they shall not overflow thee; when thou walkest through the fire, thou shalt not be burnt, neither shall the flame kindle upon thee.* Through fire and water thou must go; *We went through fire and water into a wealthy place*; but whither ever thou goest, he will go with thee. When the Bush was on fire, the Lord was in the Bush; when the three Children were in the Furnace, the Son of God was there with them. Isa. 63. 9. *In all their afflictions he was afflicted, he saved them by the Angel of his presence; in his love, and his pity, he redeemed them, and he bare them, and carried them all the dayes of old. Though all men forsook me, the Lord stood with me, and strengthened me*, 2 Tim. 4. 16, 17. The Saints shall never have this to charge upon the Lord; *I was in prison, and thou visitedst me not.*

He is ever with them; to bear their burthens, and ease their shoulders; to plead their cause, and maintain their Innocence; to wash their stripes, to wipe off their tears, to heal their wounds, to binde up their broken bones, to revive their weary spirits, to perfume their prisons, to lighten their dungeons, to lead them in their wandrings, to converse with them in their Solitudes, to give down from above, in Divine Smiles, in Illapses of spiritual Foyes, assurances of dearest love, tenderest care, melting Sympathy, gracious acceptance, to give down from above whatever is wanting beneath. In fine, to preserve them from falling by the presence of his Grace, till he present them faultless before the presence of his Glory. *O its good being with Christ any where.*

Tell me, O thou whom my soul loveth, where thou feedest, and causest thy flocks to rest at noon. Where thou feedest? yea, where thou [art,] whether feeding or fasting, whether rejoycing or mourning; where thou causest thy flocks to rest at noon; yea, and where thou
suffereſt

sufferest thy flocks to be scattered in the night: Where thy flocks are, thou art not far away; tell me where thou feedest, tell me where thou art. My beloved that feedeth among the Lillies, feedeth sometimes among the Thorns. When his love is a Lilly among thorns, there he feedeth. He feedeth among the Thorns; he feedeth with his Sheep, he feedeth with his Lambs where-ever they feed; when darkness, and desolation, and devils, and death feed upon them, even then he feedeth them, and takes his feeding with them.

O where-ever my Lord is, there let my lot fall. Let me dwell amongst the Thorns, so my dwelling be with my Lord amongst the Lillies. Let me wander amongst the Mountains, whilest he is with me telling all my wanderings. Let me be scourged, so he will wash my stripes; let me weep, so he will wipe off my tears; I would not want wounds, whilest I have such Oyl to pour in. Come all ye Thieves and Robbers, I fear you not, my dear Samaritan comes by; Come ye Bulls of Bashan, ye Boars of the Forrest, let my beloved kiss me with the kisses of his mouth, and I regard it not, though you kick me with the heel. O my Lord, bring me where thou feedest, let me live in thy face, let me feel thy smiles upon my heart, let me love thee, tell me thou lovest me, remembrest, pitiest, acceptest, takest care for me, and then chuse my condition, my dwelling and entertainment for me.

Fainting Christian, lift up thine eyes, comfort thine heart; here is that thou fearest and tormentest thy self withall. Here is the inside of that formidable Cross, the light side of those dark clouds, the Sunny side of that shady Thorny hedge that so wounds and afflicts thine heart. Fear not, be strong and of a good courage. Thou wilt sayest woe is me, I can find no such thing. *Ah, Lord God, doth he not speak Parables?* O that I were assured it might be thus with me: Why, art thou in Covenant?

E

Believe,

Believe, and all is thine. I believe, and therefore have I spoken; believe, and thou shalt see the Salvation of God; as sure as the Cross is thine, all the comforts of the Cross are settled upon thee. Read over all the gracious words thou hast before thine eyes; view over all the instances of suffering Saints that have gone before thee, on whom these good words have been made good; in conspicuous encreases of Divine Grace, in the signal discoveries of Divine Love, in the clearest and fullest Revelation of Divine Glory, in the intimate sense of the Divine Presence, quickning, enlarging, encouraging, supporting their spirits in the darkeſt Dens, in the sharpeſt Conflict, with Reproaches, Mockings, Bonds, Banishments, Torments, and Deaths; and know that all these things are written for thy learning, that thou through patience and comfort of the Scriptures, mayſt have hope.

Read over Isa. 51. *Hearken to me ye that follow after righteousness, ye that seek the Lord, look unto the Rock whence ye are hewn, and to the hole of the pit whence ye are digged, for the Lord shall comfort Sion, he will comfort all her waste places; he will make her Wilderness like Eden, and all her Deserts like the Garden of the Lord; joy and gladness shall be found therein, Thanksgiving and the voice of Melody, lift up your eyes to the Heavens, &c. Vers. 7, 8, 12, 13. Hearken unto me, ye that know righteousness, the people in whose heart is my Law, fear ye not the reproach of men; neither be ye afraid of their revilings, for the Moth shall eat them up like a Garment, and the Worm shall eat them like Wooll, but my Righteousness shall be for ever, and my Salvation from Generation to Generation. I, even I am he that comforteth you, who art thou that thou shouldest be afraid of a man that shall die, and of the Son of man which shall be made as grass? and forgettest the Lord thy Maker, that hath stretched forth the Heavens, and laid the Foundations of the Earth; and hast feared continually every day because*

Because of the fury of the Oppressor, as if he were ready to destroy, and where is the fury of the Oppressor? I, even I am he, &c. And where is the fury of the Oppressor? Where is the fury of the Oppressor? Where is it not rather? Is it not in the house, and in the field? Is it not in the City, and in the Villages? Is it not upon my Cattle, upon my Purse, upon my Body, upon my Children, upon my Friends? Where is not the fury of the Oppressor? I, but when thou remembrest the Lord thy Maker, the Oath, the Promise, and Covenant of God, the Presence, Protection, and Comfort of thy God, when thou remembrest this, then; Where is the fury of the Oppressor?

CHAP. V.

The Angels of Light in the Covenant.

V. *The Angels of Light are in the Covenant, Heb. 1. 14. Are they not all Ministering Spirits, sent forth for them who shall be Heirs of Salvation? Whilest our Lord himself was sent down to Minister, behold his servants are to be ministred unto, the Angels are made their Ministers. Psal. 91. 11. He shall give his Angels charge over thee, to keep thee in all thy wayes: they have received a charge, and they have great advantages for the keeping the charge of the Lord.*

1. *They are mighty, Psal. 103. 20, Bless the Lord ye his Angels, that excel in strength. An Angel is more than an Army; what slaughters have the Angels made in the Armies of the Allens? an hundred fourscore and five thousand Assyrians are slain by one Angel of the Lord, when encamped against Judah, Isa. 37. 35. It is hard service indeed, that is too hard for an Angel.*

2. *They are numerous; there are great multitudes of*

them, *Psal. 68. 17. Thousands of Angels, a multitude of the Heavenly Host, Luke 2. 13. An Angel is more than an Army; but what then are an Army of Angels?*

3. *They are faithful.* They can do much for the Saints, but will they do it? yes, they are faithful; *They do the Commandments of God, Psal. 103. God bids them keep, and they are faithful, they will keep his sheep; we are taught to pray, That the Will of God may be done on Earth, as it is in Heaven; that men may be faithful as the Angels of God.*

4. *They are Favourites,* they behold the face of God, they dwell in his presence, they are admitted to stand before his Throne, they can be heard; they have favour in Heaven, and therefore such power on earth, *Mat. 18. 10. Take heed ye despise not one of these little ones, for I say unto you, that in Heaven their Angels do alwayes behold the face of my Father which is in Heaven.*

Touch not mine anointed, let alone my little ones, take heed how you offend them, their Angels are before my Father, and are mighty with him, to engage his power for their aid and deliverance.

O the great security of the least of Saints; These *Mighty ones*, these *Multitudes*, these *Faithful ones*, these *Favourites of Heaven*, the Holy Angels of God, have all received a charge from the Lord, to preserve and defend them; *Lord open their eyes that they may see. Behold the Mountains full of Chariots and Horses of fire round about Elisha, 2 King. 6. 17.*

Should a mighty Prince commit any Subject of his to a potent and faithful Life-guard, with this charge: Look to this man, keep him in safety, see that he come to no harm; whoever offends, do you defend him; where-ever he goes, go you with him; where-ever he lodges, stand you as a Guard about the house, while he sleeps do you watch; see that he want for nothing, nor hurt come to him: If this were thy case, in what great security wouldst

wouldst thou count thy self? But O, what is a Life-guard of men to a Guard of mighty Angels? Fear not little flock, in Heaven your Angels behold the face of God, and in Earth have they pitched their Tents round about you.

CHAP. VI.

The Powers of Darknes delivered over in the Covenant.

VI. **T**He Powers of Darknes are delivered over in the Covenant; Satan and all his Instruments. We are naturally in bondage to Satan, *held Captive by him at his will*, 2 Tim. 2. 26. His prisoners, his slaves, his vassals. By the blood of the Covenant, the Lord hath brought forth his prisoners, and redeemed his Captives, Zach. 9. 11. and also hath spoiled *Principalities and Powers, and led Captivity Captive*. In this Covenant there is deliverance of the prisoners, and a delivery over of them by whom they were held; a *Gaol-delivery*, and a delivery of the *Gaolers* too, into their hands; and they are delivered over bound, the God of this world in chains, limited, spoiled, banished, and cast out, Mat. 16. 18. *The Gates of hell shall not prevail against it*. The Gates of Cities were anciently their special strength, and in them were their great Councils held, for the contriving and managing of all their concernments: By Hell understand the whole *Infernal Corporation*, all that belong to that dark Region, Satan and all his Instruments, the Dragon with his Armies, the Serpent and all his seed. By the *Gates of Hell* understand, the power and policy, the combination and counsels of Satan and his whole party. These Gates of Hell shall not prevail against it; that is, *against the Church*; neither against Head, nor any member of it; they shall not prevail, that notes two things.

1. *They shall fight against it; they are all combined and lifted against the Church, making a War upon it: Raze it, raze it, even to the foundation thereof. Down with it root and branch, let it not have a being, let it not have so much as a name under Heaven: Particular quarrels there may be betwixt Devil and Devil; Herod against Pilate, and Pilate against Herod; yet the tails of these smoking fire-brands are united against the Lord and his anointed Ones; against their Profession, against their Religion, against the soul of every Saint. Whatever vails or specious pretences they varnish their quarrel with, this is it that lies at the bottom of all their counsels and machinations, wherein all their aims are concentrated, to root out godliness, and the Professors of it, out of the earth; to deceive and destroy souls for ever.*

3. *Though they shall fight against them, yet they shall not overcome. They shall not prevail against it; that is, not finally, in the end the victory shall be the Saints; Zach. 12. 3. Jerusalem shall be a burthenstone to all people.*

1. *Such a stone that they shall not be able to lift, or move it out of its place; it shall stand as a Rock, against which the impetuous waves may dash themselves, but they cannot move it.*

2. *They shall not be able to bear it. It shall crush them that burthen themselves with it; those that shake the Church, they are pulling an house about their ears, a Rock upon their loyns; it shall break the backs of all those that contend against it; they shall be cut in pieces (saith the Text) that burthen themselves with it; though all the earth, yea, and Hell too, be gathered together against it. It is a vain design that Satan and his partakers are driving on, Psal. 2. 1. Why do the Heathens rage, and the people imagine [a vain] thing? It is a vain design, and it is a fatal design to themselves: Thou shalt break*

them with a Rod of Iron, thou shalt dash them in pieces like a Potters Vessel.

Gen. 3. 15. In the first dawning of this glorious day-light, it's promised, that the Seed of the Woman shall break the Serpents Head. I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel.

John 12. 31. Now is the judgement of this world, now shall the prince of this world be cast out.

Cast out, whence? Why, cast out of his Kingdome, out of his Hold, cast down from his Throne and Dominion. His prison is broken, and now the prey is taken from the strong, the Captives of the Mighty are taken away.

But how was this now done, at the death of Christ, to which these words refer? Doth not Satan still reign? Is he not still the god of this world, and the prince of the power of the air? Yea, what hold hath he yet of the Saints that are in the earth? What a tyrant is he to them? how doth he entangle and ensnare them? what havock doth he make in their conscience? lording it over them, leading them captives by lusts and temptations; what a strong party hath he still within them, bearing Arms against their Lord, fighting against their souls? What sad spoil doth he make upon their grace, upon their peace? they cannot rest for him day nor night, abroad nor at home, alone nor in company; he is ever following them; whither ever they go, the Devil is at their backs; they cannot pray, nor read, nor spend a thought, nor cast a look, nor dispatch a sigh towards the Lord, but Satan stands by to resist, and hinder them: What a yoke hath he still upon their neck? what clogs and weights hath he still upon their loyns? how do they mourn in their souls, whilst he vexes them from day to day? how do they groan, and travel in pain, fighting in themselves, and waiting for their redemption? How is it then said, Now is he cast out? VVhy, now he hath received his judgement; the prince of this world is judged,

John 16. Now is the fatal blow given, now is the Serpents head broken, though he still may bruise and hang in the Saints. The blow he levelled at our Lord, hath rebounded on his own head. Though he be as *Gad, a Serpent in the way*, yet you may now tread upon this Serpent, and it shall not hurt you. The strong man is now bound, if he be a God still, he is a God in chains, a Prince in fetters; he must ask leave of your Father, ere he can touch one hair of your heads. He cannot tempt you, nor cast a bank against you, nor shoot an arrow at you, without a Commission from heaven. *The Devils are subject to you*. He is cast out, and in your Lords Name you may cast him out. *In my Name shall ye cast out Devils*; out of possessed bodies, out of possessed souls; you may be instruments to bring many a soul to repentance, *that they may recover themselves out of the snares of the devil, who are held captive by him at his will*. Every sinner that is converted by you, you have cast out a devil out of that soul.

Though he be an adversary still, yet such an adversary as may be resisted; *whom resist steadfast in the faith*, 1 Pet. 5. 9. And if you will resist, he shall flee from you, James 4. 17. Stand, and your enemy runs.

Nay more, he is not only a conquered Enemy, but made your servant. This Viper shall yield you medicine against his own poyson. His smirings shall be an excellent Oyl; his Messengers he sends to buffet you, his thorns he sticks in your flesh, shall be a prevention of greater evils. The very destruction he intends to bring upon you, shall promote your Salvation. 1 Cor. 5. 5. *Deliver such an one to Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus*. Behold, the devil is the Churches servant, and such a servant as in their present state they cannot well want. *The Executioner of their censures*. A Commonwealth may as well want a Jaylor, or an Hangman, as the Church a Devil. Behold Satan divided against Satan; the devil without, against

against the devil within; the destroyer of souls, become the destroyer of sin. *Deliver such an one to Satan [for the destruction of the flesh.]* Though much against his mind, his hand is against his own party. He's made to kill his own friends, which otherwise would kill the soul. Whether he will or no, the very Tormentor is made a Saviour; *that the spirit may be saved in the day of the Lord Jesus.* Christians, as much as you feel of the Devils malice, you could ill want his service; there is many a soul lost and undone by a sleeping, that might have been recovered and roused by a raging Devil. His winds shall blow off your chaff, his floods shall wash away your filth, his earth-quakes shall open your prison-doors, his tempests shall drive you to harbor. Some men want a tempest to save them from a wrack.

Nay once more; he is not low enough yet; he shall be yet brought lower. You have assurance of his *total and final overthrow.* *Rom. 16. 20. The God of peace shall tread Satan under your feet shortly.* *Rev. 20. 10. The Devil shall be cast into the lake of fire and brimstone.* 'Tis but a little while, and when he hath done his work, he shall be sent to his place, where hee shall be shut up, and a seal set upon him; whence he shall come out no more for ever. Hee shall tempt no more, vex no more, deceive no more, destroy no more, torment you no more; he shall be thrust out, he shall be chained up; the tormentor shall be tormented day and night for ever and ever.

Stand, Christians, stand your ground a little while; follow your work, hold up your holy profession, hold on your holy course; keep your hearts, keep your garments, keep on your armour, keep under corruption, resist temptation, bear your affliction; hold out faith and patience, fight again your adversaries, watch with your Lord, *this one hour*, and behold, he that shall come, will come; hee cometh quickly, and hee that is in the world shall

shall be consumed with the breath of his mouth, and destroyed with the brightness of his appearing. He shall be cast out, he shall be cast down, and rise no more for ever.

CHAP. VII.

Death in the Covenant.

VII. **G**OD hath put Death into the Covenant. 1 Cor. 3, **G**21. *Whether Paul, or Apollo's, or Cephas, or the world, or life, or death, all are yours. Death? there is a great purchase, you'll say; what advantage is that? Yes, Death is advantage: To die is gain. For,*

1. *The Commission of Death is changed: 'Twas once, Take him, Jaylor; away with him, carry him down, to prison with him, there to be reserved to the Judgement of the great day: It is now, Take him Janitor, take him Porter, take him in, give him an entrance into his Masters Joy. Death doth but take the Bride when she is ready, and lodges her in the Chamber of the Bridegroom; this made Death the Apostles desire, Phil. 1. 23. I desire to depart, and to be with Christ; which is far better.*

2. *Death is conquered. What does this mean, Your Enemy is yours? other than this, Your Enemy is conquered to you, a conquered Enemy, is made a Tributary, Death is disarmed, it hath lost its sting: VWhen a Serpent hath lost its sting, you may take it into your bosom.*

He that can say, Death, where is thy sting? may go on, and add, Thanks be to God, which hath given me the victory. A Signet sent from Heaven, with a Deaths Head, is a precious token: Come Christians, be of good courage, set your feet on the neck of this King of Terrors.

3. *Death*

3. Death is at once *the destruction of all their enemies*; when once Death hath done its office upon them, then farewell *Edom, and Ammon, and Amaleck, and Egypt*; farewell the pricking bryer, and the grieving thorn; then farewell sin and sorrow for ever; the *Egyptians* they have seen, and feared, and felt, to day, they shall never see again for ever. It *destroys its self*, their last Enemy by destroying them; it hath its *welcome and farewell* the same moment; it is but *welcome Death, and farewell Death* for ever. Death dies with them; once dead, they die no more for ever; mortality is swallowed up of life, *death is cast into the lake of fire*; that is its Region; there, there they die, and die, and die again; over and over, for ever and ever; but for the Saints it doth but set them on the banks of that good Land, whether it cannot follow them: Our Lord by death [by ours as well as his own] hath *delivered those who for fear of death, were all their life time subject to bondage.*

Christians, you may now not only with *patience*, but with *desire*, expect the assault of this King of Terrours. What, shall tribulation, and persecution, and famine, and nakedness, and peril, and sword? shall sorrows, and fears, and mortality die with me? Yea, shall sin die with me? then *welcome death*. Lord strengthen me this once, *let me die with the Philistines*. Would it be good for thee to be with thy Father? in the bosom of thy Bridegroom? the Presence-Chamber of thy Lord and Love? would it be a mercy to thee, to weep no more, fear no more, suffer no more, be tempted no more, sin no more; to be unclothed of corruption, and be clothed upon with immortality and incorruption? Then bid Death welcome.

Blessed souls, when you come ashore, and see the light, the love, the joy, the rest, the glory, that is on the other side, you will then more fully understand what this meaneth, *Death is yours*. He knew something, who
said,

said, I cannot tell you what sweet pain, and delightsome torments, are in Christs love; I often challenge time, that boldeth us asunder; I have for the present a sick life, much pain, and much love-sickness for Christ; O what would I give, to have a bed made to my wearied soul, in his bosome! O when shall we meet! O how long is it to the dawning of the Marriage-day! O sweet Lord Jesus, take wide steps: Come over the Mountains at one stride. O my Beloved, flee as a Roe, or a young Hart upon the Mountains of separation! O if he would fold the Heavens together like an old Cloak, and shovel Time and Days out of the way, and come away!

CHAP. VIII.

The Kingdome in the Covenant.

VIII. **G**OD hath put the Kingdome into this Covenant, Mat. 5. 3. *Theirs is the Kingdome of Heaven.* Luke 12. 32. *It is your Fathers pleasure to give you the Kingdome; Glorious things are spoken of thee, O thou City of God.* I might here enlarge in describing the Glory of this Kingdome; but when I have said all, I must at last leave it within the Vail; and therefore shall only tell you from the Apostle, 1 Cor. 2. 9. *Eye hath not seen, nor ear heard, neither have entred into the heart of man, the things which God hath prepared for them that love him, &c.* Ephes. 1. 18. *When by the Spirit of Wisdome, and Revelation, the eyes of your understandings are opened. ye shall know, what is the hope of his calling, and what is the riches of the glory of his inheritance in the Saints.*

CHAP. IX.

All the means of Salvation in the Covenant, both outward and inward, in special, [the blessing of a new heart.]

LASTly, God hath put into the Covenant all the means of Salvation; and all things on their parts necessary, to the obtaining the everlasting Kingdome.

1. All the *outward* means of Salvation. Ordinances, Word, Sacraments, and Prayer: Officers; Prophets, Apostles, Evangelists, Pastors and Teachers, *Ephes. 4. 11, 12. 1 Cor. 3. 22.*

2. All the *inward* means of Salvation. Every Grace, every Duty; their obtaining the one, and performing the other, and perseverance in both, These are all comprehended in the second part of that great promise, *They shall be my people.* Which though it be properly the matter of their own stipulation, yet for this also the Lord himself undertakes.

You shall be my people. Two things are hereby signified:

1. *I will account you, and reckon you for mine.* You shall have the priviledge and the blessing of my people. I will set you apart, and separate you to my self, out of all the Tribes and Kindreds of the earth; and will avouch you for my portion and peculiar possession. I will set you as the apple of mine eye, as a seal upon mine heart, and upon mine arm.

I will mark you out for the people of my love; of you will I take care, for you will I provide, with you are my delights, over you will I rejoyce, with you will I dwell, and you shall dwell with me for ever.

2. I will not only reckon you for my people, but I will undertake for you, that you shall *consent* to me, accept of me, own me, follow me, and cleave to me as my people.

I will not only separate you to my self, but I will fashion you for my self; I will sanctifie you, and guide you, and teach you, and help you. I will fulfill in you all the good pleasure of my will; I will work all your works in you; I will avouch you for my people, and you shall avouch me for your God. You shall love me, fear me, obey me; I will keep you from falling, and preserve you to my heavenly Kingdome.

Particularly, the Lord hath promised to give them,

1. A new heart.
2. An heart to know the Lord.
3. One heart.
4. An heart of flesh.
5. An heart to love the Lord.
6. An heart to fear the Lord.
7. An heart to obey the Lord.
8. An heart to persevere to the end.

1. A new heart. *Ezek. 36. 26. A new heart will I give you, and a new spirit will I put within you.*

This new heart (I take it) is the *Genus* of all the following Graces; and therefore the less shall suffice to be spoken of it here. A new heart, that is, not *physically* new, in regard of substance, but *morally* only, in regard of qualities.

This new heart signifies both *another* heart, and a more *excellent* heart. 'Tis said of *Caleb*, Numb. 14. 24. that he had another heart. And this other heart is declared to bee a more excellent heart than was in the rest of the people. Whilst they, either followed not the Lord, or but haltingly, hee followed the Lord fully, *Prov. 17. 27. A man of understanding is of an excellent spirit.*

There is another heart, that is not a new heart. *Nebuchadnezzar* had another, but no new heart; the heart of a beast, for the heart of a man; an evil heart grown worse, is not a new heart, but the old heart grown older.

We read 1 Sam. 10.9. that when *Saul* was annointed King, God gave [him] another heart; this was a more excellent heart, than he had before, and yet not the heart here promised. He gave to him another heart, that is, the spirit of government; the heart of a King, for the heart of a private person; a more publick, raised, heroick heart; the heart of a King, fitted to the station and office of a King.

The Excellencies of this new heart are not natural, but spiritual Excellencies, as will appear more in the handling of the particular graces promised; and are such

as fit them for their new } state
work
reward.

1. For their *new state*; Christians are made the children of God, vessels of honour, a Royal Priesthood, an Holy Nation, a peculiar people; and God gives them an heart, answering to the dignity of their High calling.

2. For their *new work*; a Christian hath other work to do, than other men; whilst their business lies all here below, in this Earth, in their Fields, and Vineyards, &c. Christians work lies *above*, with their God, and their Jesus; and *within*, about their nobler, and immortal part; their work is spiritual, and such is the heart that is given to them.

3. For their *new reward*. God intends better things to them; a better portion, a better hope, better comforts, joyes, delights here, and a better inheritance hereafter; and he prepares them better hearts, to receive these better things; he will not put his new wine into old bottles.

The excellencies of this new heart may be reduced to these three:

1. A *new Light*; discovering the dignity of their state, the spirituality of their work, the glory of their reward.

2. A

2. *A new Law*, or frame, or bent of spirit, inclining; disposing, and fitting them to all that which they are made for. And this is the meaning of Gods writing his Law in the heart. The Law written in the heart; signifies, not only the Law made known in the heart, but the heart made suitable to the Law, and adopted to the obedience of it. There is a kind of connaturalness betwixt the new heart, and all that the Law requires.

3. *A new Power*, enabling them for their new work. We have all these mentioned in one Scripture, 2 Tim. 1. 7. God hath not given us a spirit of fear, but of Power, and of Love, and of a sound mind. [A sound mind] there's the new light; [a spirit of love] there's the new Law, or frame, and with these [a spirit of Power.]

In sum, this new heart is the Divine Nature; the Image of God renewed; the life of God begotten, Christ formed in them. An heart after Gods own heart, containing in it all those Graces of the Spirit, wherein stands their likeness to God, and their capacity of serving, and enjoying of him. This is the heart the Lord will give. *A new heart will I give unto you.*

Against all those glorious things promised before, it would be objected; *A Kingdome* promised? glory, and honour, and everlasting blessedness granted! Alas, what is all this to me? to whom is it promised? or upon what terms? when I consider what is required, 'tis all one to me, as if there had been nothing promised. The way to this Blessedness is too narrow, the Gate is too strait for me ever to hope to enter. Whatever the price be; the strictness, and severities of a Christian course, the very fore-sight of them does amaze, and confound me. Live a new life; deny my self; take up my Cross, follow Christ, spend my dayes in Fasting, and Praying, and Mourning; live by Rule; look to every step, to every word, to every thought, &c. all these things are against me. *A new life, a new course*; if this be it, I shall never
lear

that is. No man having tasted of the old, will endure this new way; for he saith, the old is better. 'Tis all one to me, as if there had been no Christ, no Gospel, no Kingdome promised, if it cannot be obtained upon other terms than these. I were even as good sit down as I am, and run the venture of what follows, as to feed myself with hopes of that which I see, I can never obtain. If I do but move Heavenwards, the stream carries me down; if I do but take up a thought, make an Essay, set a foot forwards towards this new course, I find mine old things hang in my heels. My old customs, my old companions, mine old pleasures, and ease, and liberties, quickly pull me back. O what shall I do? I must be undone, I must be a lost and damned wretch. Fain I would be happy, but I cannot be holy. I dread, I often tremble to think of losing Christ, and the blessings of his Gospel; but this wretched heart is too hard for me, and will not come on towards it. I am ashamed, I am plagued to think, what I am like to lose, and for how little; but I cannot help it; the way is such, that this foolish heart will never endure it.

Why hearken soul: the Lord that hath called thee to this new course, will give thee a new heart. And there is not any thing required in an holy life so irksome, and so contrary to thee; but this new heart is so fitted, and suited to it, that it will become easie to thee. Its pain will be pleasant; its severity will be liberty; its very drudgery (as thou countest it) will be a great delight. *Psa. 40. 8.* I delight to do thy will, O God, thy Law is wish in mine heart. And *Psa. 1. 2.* of the renewed soul its said, His delight is in the Law of the Lord. In the Original, his will, his heart, is in the Law. The Law is in the heart, and his heart is in the Law. Gods will and his are the same. Whatever God bids him do, his heart bids him do, and his hand will never say his heart nay. He that delights in the Law, and as it is a Law, commanding such things, will never grudge to do what it commands.

Where 'tis a pleasure to be commanded, 'tis no pain to obey. Whatev^r work the Law cuts him out, it is work he loves. Bid him pray, bid him watch, bid him walk humbly with his God; 'tis work he loves; 'tis in his heart to do it. Bid a Saint draw nigh to God in any duty; 'tis as if you bid the hungry to eat, or the thirsty to drink, the naked to be cloathed, the beggar to come for an alms, or the poor labourer for a daies work. Bid a Christian to deny himself, to crucifie his flesh; 'tis the same as if you bid him, deny thine enemy, revenge thy self on thine enemy; such revenge is sweet: but O how pleasant is it to him, to be called to a life of praise? to live above in the light, in the love, in the joy of the Lord? to be searching, and studying, and looking into, and admiring those everlasting treasures of spiritual and Heavenly delights laid up in God? to behold his face, to live in his presence, and to dwell in the light of his countenance? it is true, there is some remaining difficulty, and Irksomeness in the sweetest works of Religion, as far forth as the heart is unrenewed and is yet carnal; deny my self? mortifie lust? forsake my companions? withdraw from iniquity? Why what is this but to cut off my hand? to pluck out mine eyes? to tear my flesh? walk with God? seek his face? dwell in his presence? it is all one, as to bid me feed on the air, wander on the Mountains, dwell in the VVilderness; and as much pleasure can I finde, in the one as in the other. 'Tis so indeed, as far as thou remainest carnal; the Lord God and all his waies are a *Wilderness*, a *Land of darkness* to thee; but as much as thou hast of this new heart, so much ease and pleasure, thou wilt finde herein.

Desponding Soul; thou saiest, thou art yet ignorant, and hast little knowledge of the way of the Lord; but behold a new light to lead thee. Thou art yet carnal, and thy heart is contrary, and ever quarrelling at it; but the new nature will end the old quarrel. Thou art weak
and

and impotent, the work is too hard for thee, if thou lovedst it never so well; but what will this be, when thou art endued with power from on high?

O Friend, wouldst thou indeed live this new life, get this new heart. But oh there lies the difficulty; how or where shall I get it? VVhy have recourse to the Covenant, there it lies for thee. But how shall I get it thence? why hath the Lord promised to give it thee? take the word from his mouth, and put it into thine own; turn the *word of promise* into a *prayer*? Doth he say [I will give?] let thy soul answer, *give Lord, give me this new heart.* I am weary Lord, and thou art weary also of this wicked heart, at once ease thy self and me; Take away this and give me a better heart. Turn the word of promise into a prayer, and then turn the *word of Prayer*, into a *word of Faith*. Hee saies [I will give] let thy Faith say [thou wilt give] I shall have it; since thou hast said, thy servant may also boldly say, *Thou wilt do it.* Thou wilt give me a better heart. Farewel my old sins, lusts, and companions; farewel mine old pleasures and waies; now for heaven in earnest, now welcome the strait gate, the new and living way. Old things are past away, all things shall become new. Turn the word of promise into a prayer, turn thy prayer into a word of Faith, and God will turn the word of *Faith* into a *word of Command*. Be it according to thy word. Let there be a new Light, let there bee a new Law, let there bee a new Power; let there no more be a spirit of fear in this heart, but a spirit of Power, of love, and of a sound minde. And as when hee said in the creation of the great world, *Let there be light*, let there be a Firmament, let there be a Sun and Moon, *It was so*: so when he shall say, in the New Creation of this little world, let there bee light, let there bee love, let there bee power; let us again make man in our image, after our own likeness; *It shall be so*. The Lord hath said, *I will*, let thy Prayer say.

Do it Lord. Let thy Faith say, *Thou wilt do it*, and God will say, *Amen*. So be it.

CHAP. X.

An heart to know the Lord.

II. **A**N heart to know the Lord. Jer. 24. 7. *I will give them an heart to know me.* The knowledge of God is the first excellency of the new heart. As in the old, so in the new Creation (as was said before) the first word is, *Let there be light*. There is not so glorious a pre-eminence of day above night, as of the knowledge, above the ignorance of God. As the Firmament without a Sun, as the body without an eye, so is the soul without knowledge. What this knowledge of God here promised is, will appear, if we consider;

Its { Object.
Act.

I. *The Object* of this knowledge is God, not only the *Nature*, or being of God, manifested in his *Essential* perfections, his glorious Attributes, his Infiniteness, Eternity, Omnipotency, &c. In his *Personal Relations*, the subsistences in the Godhead; but God in Christ, God in Covenant; yea, the *whole mind and will of God*, all that which God hath revealed to us, as our duty or happiness.

God known in the heart, is the *whole Bible opened*; the Law opened, the Gospel opened; duties, comforts, privileges made manifest. *Christ opened* in his sufferings, in his satisfaction, in his spirit, in all the riches of his Glory; the whole mystery of Godliness revealed. The *Heart opened*, man made known to himself, all the depths of the heart, all the deceits of the heart, all the faculties and powers of the heart; with their motions, operations, inclinations, the Rectitude, or Obloquities of them.

God them. *Heaven opened*, the Crown, the Kingdom known; everlasting rest, glory, honour, immortality, brought to light. *Hell opened*, sin known, the devil known, wrath, temptation, the Curse, Eternal fire known. All this, even all that God is, and all that he hath revealed in his VVord and VVorks, are the object of this knowledge of God.

2. *The Act*. To know, is to apprehend, or understand God, and the things of God, Jer. 9. 24. *Let him that glorieth, glory in this, that he (understandeth) and knoweth me.* Ephes. 3. 18, 19. *That ye may comprehend with all Saints, what is the height, and length, and breadth, and depth, that ye may know the love of Christ.* This apprehension of God, doth not barely note our having received some natural or Metaphysical Notions of God, and the truths that are in him: But further it notes:

1. *An Approbation* of him; an approving or liking the things that are excellent, Phil. 1. 9, 10. *That your love may abound more and more in knowledge, and in all Judgements, that ye may approve the things that are excellent.*

2. *Appropriation*. The knowing of God as a reconciled God; a God, and a God to me; good, and good to me; wise, and wise for me; my Lord and my God. To know God in Christ, reconciled through Christ, propitious through Christ, this is saving knowledge. To know, and not possess, to see, and not eat, to know an angry God, a wrathful God, a God lost; to know goodness, mercy, loving-kindness, compassion, all-sufficiency, and to have the heart recur, what is this to thee? this is none of thine; the damned thus know and die.

3. *Affection*. As Psal. 9. 10. *Those that know thy Name, shall trust in thee;* So those that know thy Name, will love thee, and fear thee, and rejoyce in thee, and bless thy Name; to know and hate God, to know and contemn God, to know and fly from God, to know and blaspheme

and curse God, the Devils thus know and tremble.

But especially that which distinguishes this saying from common knowledge; is,

Its { Power.
Savour.

1. *Its Power*, the Knowledge of God is mighty; my preaching was not weak, but mighty in you, 2. *Cor.* 13. it hath,

A Transforming, } Power.
A Fructifying, }

1. *A Transforming Power*, 2 *Cor.* 3. 18. *We all with open face, beholding as in a Glass, the Glory of the Lord, are changed into the same Image. Rom.* 12. 2. *Be ye not conformed to this present world, but be ye transformed, by the renewing of your mindes, [by the renewing of your minds]* the renovation of the minde, both is this change, and works it farther upon the whole soul, this new light is the new creature; old things pass away, all things become new, where the minde is savingly enlightened; God known in the soul, is God united to the soul; Christ revealed in the heart, is Christ formed upon the heart; there's life in this light, it is no other than the light of life. The knowledge of God comprehends in it, and is involved in, and spirits, and animates every grace and duty; as the same soul, in the eye sees, in the ear hears, in the palate tastes; as the same juyce which is in the Olive farness, in the Fig-tree sweetness, in the Oake strength, in the Rose fragrancy, in the Lilly beauty; So the same grace, which is in the minde, is light; in the heart, is love, holy desire, holy fear, holy joy; and one saies, that as feeling is inseparable to all the Organs of sense; the eye feels and sees, the ear feels and hears, the palate feels and tastes, the nostrils feel and smell; So knowledge is involved in every grace; Faith knows and believes, Charity knows and loves, Temperance knows and abstains, Patience knows and suffers, Humi-
lity

pity knows and stoops, Repentance knows and mourns,
 Obedience knows and does, Compassion knows and pities,
 Hope knows and expects, Confidence knows and rejoices;
 and therefore we believe, and love, and obey, and hope,
 and rejoyce, because wee know. God gives us this knowledge
 as the eye of our Soules, and by that eye, he enters with all
 his power and Glory, *Ephes. 3. 19. That ye may know the
 love of Christ, which passeth knowledge, and be filled with all
 the fulness of God.* Day-light is not that light we receive by
 reflection from the Moon and Stars, at second hand; when the
 Sun is risen, and come in amongst us, then it is day; When the
 Sun of Righteousness is risen in the heart, there is the light of
 life; God is, and God dwells in this light, and where God dwells,
 every unclean thing vanishes; can Darkness dwell with the Sun?
 can Death dwell with life? according to the measure of the
 Manifestation of God in us, so far forth is sin necessarily
 vanished. Thou art but the carcase of a Christian, the light that
 is in thee is darkness, the Life that is in thee is Death, if thou
 bee not in the whole man renewed, after the Image of him that
 Created thee. *If Christ bee not formed in thy Heart, if the Love,
 the Humility, the Meeknesse, the Patience, the Compassion,
 the Holinesse of the Lord Jesus, bee not begotten in thee;
 whatever thou knowest, thou knowest nothing as thou
 oughtest to know; if thou hast all knowledge, and hast not
 Charity; and so, if thou hast all knowledge, and hast not
 Humility, Meeknesse, Holinesse, thou art nothing; thou art
 but as sounding Brasse, or a tinkling Cymbal.* Doubting
 Christian, that complainest of, and bewailest thine ignorance,
 and fearest that thou knowest not God, look upwards,
 where his Glory dwells; lift up thine eyes and see; or if thou
 canst not see, lift up thy heart for eyes; Lord, where dwellest thou?
 let me see thy face, shew me thy Glory, pity thy blinde;
 let the eyes of this blinde be opened, and the Tongue

of this dumb shall be loosed, and speak forth thy praise. Look upward, and if yet thou seest not thy God, look inward; canst thou see his face in thy soul? canst thou see his Image on thy heart? canst thou behold in (this) Glass the glory of the Lord, and find thy self changed into his Image? Comfort thine heart, how short-sighted soever thou seemest to be, how dim soever thy candle burns, how weak soever in the knowledge of God thou complaineest thou art; thou hast seen God, thou hast seen his face in peace; God that commanded the light to shine out of darkness, hath shined into thine heart, and given thee the knowledge of his Glory in the face of Jesus Christ.

2. A *Fruetifying Power*; this Sun-shine makes a fruitful soil, *Colos. 1. 9, 10.* My desire for you (saith the Apostle) is, *that you may be filled with the knowledge of his will; in all wisdom, and spiritual understanding: That ye might walk worthy of the Lord, unto all pleasing, being fruitful unto every good work, and encreasing in the knowledge of God; strengthened with all Might, according to his glorious power, unto all patience, and long sufferings, with joyfulness. And Phil. 1. 11, Being filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God.* Full of light, and full of love, of faith, of patience, of humility, and fruitful in every good work; *Mat. 12. 35. A good man out of the good Treasure of the heart, bringeth forth good things; an evil man out of the evil Treasure, bringeth forth evil things. A good man hath a good treasure within him; a treasure of Heavenly Wisdom, of Divine Truth; a treasure of Light; God hath shined into his heart; He is filled with all the fulness of God; And what is laid up within, he brings forth without; an evil man hath an evil treasure, Satan hath been filling his heart. Acts 5. 3. Why hath Satan filled thine heart? the treasures of Darkness are there; a treasure of lust and lies; falshood and folly are found with him, these treasures of darkness within, bring forth darkness; dark souls,*

souls, lead dark lives ; their way is dark, their deeds are
 darkness ; O how fruitful are sinners in their unfruitful
 works ; filled with all unrighteousness, fornication, wicked-
 ness, covetousness, maliciousness, envy, murder, debate, de-
 sult, malignity, &c. Rom. 1. 29, 30. Their hearts are
 full, and thereupon their mouths full, their eyes full,
 their hands full ; mouths full of Cursings, eyes full of
 Adultery, hands full of violence, filled with all unright-
 eousness : O Generation of Vipers, how can ye being evil,
 (having such hearts) speak good things ? all is evil that
 comes from you, and how can it be otherwise ? Out of
 the abundance of the heart the mouth speaks : And in
 like manner, O Generation of believers ! How can ye
 being good but bring forth good things ? Or how can
 you say, or think, there is a treasure of Grace, a Foun-
 tain of light within, when no streams spring forth ? Pe-
 nury in the life, speaks no great plenty in the heart ; the
 truths of God within you are the Seed of God ; the good
 seed that he sows in his fields ; where there is good seed
 sown in good ground, you will expect a fruitful harvest ;
 a barren crop, speaks a barren soil, or no good seed sown
 there.

1 John 2. 3. *Hereby we do know that we know him, if
 we keep his Commandments.* We know God ; but are you
 sure of it ? are you not mistaken ? No, we are not mi-
 staken, we know that we know him : But how do you
 know it ? Why, how are trees known ? *By their fruits ye
 shall know them.* How do ye know that this is indeed the
 Tree of Knowledge ? Why, see what fruits are hanging
 upon it, we keep the Commandments ; here is obedi-
 ence growing, here is holiness, and righteousness, and
 mercy : Doubtless this is the right Tree, for behold all
 the Commandments, the two Tables hanging upon the
 boughs of it, and not broken, but kept and obser-
 ved : We may as well say, Obedience is no Obedi-
 ence, Duty is no Duty, Faith, and Love, and Humility,
 and

and Patience are not what they are, as that the Tree that brings forth this fruit is not the Tree of Knowledge: *We know that we know him, because we keep his Commandments*: Yea, and the Tree of Life too, both in one: *A Tree of Life to them that lay hold upon her, Prov. 3. 18.* Where these fruits are not found, where are nothing but shews, and sounds, painted fruits; where are nothing but the fruits of unrighteousness, contention, strife, covetousness, sensuality, and the like: he is very ignorant indeed, that is not able to say, whatever I am ignorant of, this one thing I know, that I know not God. Christian, boast not of what thou hast, but consider what thou doest, try thy head by thine heart, and thy heart by thine hand; judge of thy light by thy love, and thy love by thy life; say not that God hath shined into thine heart, unless thy light shine, thy works shine before men: *The path of the just shineth, Prov. 4.* It is but a form of knowledge that brings forth but a form of godliness; he that holdeth the truth in unrighteousness, hath not the truth, in truth in him: Thou sayst thou knowest the Lord, but what say thy ways? do these speak the same things? Action is the best Interpreter of the Inner-man, feel the pulses of thy heart, what watchfulness, what holiness, hath thy Knowledge brought forth? Hast thou received the Spirit, who yet walkest in the flesh? What, heaven in thine heart, and nought but earth in thy hand? Truth in thine heart, and lies in thy mouth? Holiness in thy heart, Glory in thine heart, and in thy tongue nothing but filth or froth? What, an heart so full, and a life so empty? how can these things be? hath the light in thine heart given laws only to thine heart? or doth thy heart submit, whilst thy tongue rebels, and thou kickest with the heel?

Woe to us, Christians, that ~~soners~~ should be so full, and Saints so empty; that they should speak what they have seen with their Father, and we should speak no more

more what we have seen with our Father; that oaths, and lies, and blasphemies, and scoffs, and cursing, should be so rife in theirs; and that truth, and goodness, and holiness, blessings and praises, should be no more in our mouths; that there should be so much guile in theirs, and so little grace in our lips; that the shade should be more fruitful than the Sun; that the good should be only the barren ground; that their habitations should be so full of violence, and oppression, and wantonness; and no more mercy, and righteousness, and sobriety in ours.

Woe to us, that we know so much to so little purpose; that we should be bushels to hide, and not rather candlesticks to hold forth the Candle of the Lord he hath lighted up in us! Oh how many dark souls might our candle lead on to the Sun! The light that is in *Israel*, might do much to the turning *Egypt* into a *Goshen*: speak Christians, speak what you have seen, and testify what you have believed; bring forth out of your treasure; pity the blind world; or at least be more helpful one to another. Instruct as you have been instructed; convince as you have been convinced; comfort as you have been comforted of God. Out-vie sinners, let not their mouths be so full of cursing, as yours of blessing; whilst theirs are so full of blasphemies, let it be said of you as of your Lord, full of grace are their lips. Good words are not wind, you may reckon them not amongst the leaves, but the fruit. Whilst you are speaking of the things of God, you are therein doing the will of God. I confess the Proverb is true; *The greatest talkers are not always the greatest doers*. But 'tis true also, he is seldom a great doer, that hath nothing to say. There is a speaking which is our doing: there is a speaking in a way of *boasting*, to magnifie and set up our selves, beware of that; and there is a speaking to the use of *edifying*, to build up our brethren. When we are thus speaking to
instruct,

instruct, to convince, to awaken, and whet on our own, and others spirits to our work, we are then in doing our work. Speak Christians, and speak often the things that you know, only let me add, let your lives speak also, and not only your lips. If you would not be vain-talkers, *be all tongue*, let your lips speak, and your hands speak, and your feet speak, let your works and your ways speak the wonderful things of God. Bring forth what you have received; he that is all *inside*, and he that is all *outside*, are equally nothing. The one is a shadow without substance, the others substance is but a shadow; the one is a deceiver, the other a deceived soul; the one boasts himself, the other thinks himself something, but neither is any thing.

Christians, be full of good fruits, and you will make full proof that your wisdom is from above. *If ye know these things, happy are ye if ye do them.*

VWeakling Christian, that knowest but little of God, and calling that little nothing; whilest thou doubtest the light hath not shined into thee, dost thou walk in that little light thou hast? dost thou shine as a light in the world? dost thou know how to be holy, and humble, and harmless, and honest? dost thou live under the power of those truths thou knowest? dost thou fear the Lord, and obey the voice of his servants? trust in the Lord, and stay thy self on thy God; thou art a Childe of light, though through thy trembling heart, thou walkest in darkness. Having not seen thou lovest, and believing thou shalt rejoyce with joy unspeakable and full of Glory.

2. Its savour, 2 Cor. 2. 14. *And maketh manifest the savour of his knowledge by us in every place. The Knowledge of God is sweet-sented; it casts forth a fragrancy, where it comes. It hath a gratefulness to the heart, leaves sweet impressions on the senses of the Saints. They taste that the Lord is gracious. As their breathings go up as sweet Incense,*

Incense, so his beams come down with like sweetness to them. As 'twas said of Christ, so of God, Cant. 1. 3. The Name of the Lord is an Oyntment poured forth. Why what is his Name? Exod. 34. 6. This is his Name; The Lord, the Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth; keeping mercy for thousands, forgiving iniquity, transgression, and sin. O what a bundle of Myrrhe, what a garden of Spices, is here enclosed? What a sweet smelling savour doth it send forth to them who have their senses exercised to discern both good and evil?

The Name of the Lord is a precious Oyntment, and the Knowledge of God, is this Oyntment poured forth. Where God is known in the soul, there his sweet savour is shed abroad. The thoughts of God are precious, the ways of God are pleasant to them that understand them. His fruit was sweet unto my taste. O the ineffable pleasures of Religion! the carnal world count it a jejune and insipid thing; they cannot taste; and no wonder, for they do not see the things of God, nor can they, because they are spiritually discerned. Let God be savingly known, and then you will find what the savour of his knowledge is. This light is sweet, it is a pleasant thing to behold the Sun. O my soul, let thy walks, let thy dwellings be in this Garden of the Lord; let the Sun shine, and the smell of his Spices shall flow forth unto thee. O my Lord, shed abroad thy sweet Oynments, let the smell of thy Garments refresh my soul. Let me taste and see, let me see, and I shall taste that the Lord is gracious.

Vanish all ye carnal pleasures, and sensual delights; these Rose-buds rot, the flowers of your Gardens wither, dead flies are in all your oyntments, the light of the Lord hath shined all your glories into darkness. The waters of the Sanctuary have made all your waters brackish; there remains no pleasure in them.

He that hath known the Lord, hath more or less,
according

according to the measure of his knowledge, received in the relish and sweetness of it; and what he hath received in, he sends forth before men; he hath received, and he is a sweet savour. As the Preachers, so the practitioners of Piety, are a *sweet savour of Christ unto God*, and hand down the sweetness of God unto men. They are of savoury lips, and of savoury lives; the savour of their graces is shed abroad in the Churches of Christ. Carnal hearts send forth a stench instead of a sweet smell; they are all rottenness, the savour of a sepulchre is all they have; their ways stink, their words stink, their very breath smells of a rotten heart; yea, the very best they have, their pleasures stink, their garments, their gallantry, their powders, and perfumes, and sweet odours stink, of their proud, and vain, and sensual hearts. But O what a scent do their Ulcers, and their Excrements, their Oaths, and their Curses, and their Scoffs, and their lies send forth? Sinners, learn to know the Lord, and this will quickly change your savour. And you that know any thing of God, think not that your knowledge is saving, till your souls have received in, and your ways do send forth the savour of his knowledge.

The last of these, *the savour of this Knowledge*, the pleasure that it brings into the soul, though *taken alone*, it is but of uncertain signification; there may be some pleasure and joy arise from the common knowledge of God; and sometimes but little taste, where there is the truth of Religion. But taken in conjunction with the former, where is found both the *power*, and the *savour*, the evidence of its soundness will be more full. Find all together, this transforming, this fructifying, this savoury knowledge, and you may rest satisfied, that this is the saving knowledge of God. And of this is the promise; *I will give them an heart to know me.*

Oh! how much need have we still to wait, and beg
for

for the accomplishment of this promise? how little sound knowledge is there found among us? Some are *weak in knowledge*, who have been long taught of God, and yet are not taught of God: God hath been teaching them, but they have not learned of him; they have had a good Master, but have been ill Scholars; *weak men*, so we call a man of low understanding, a weak man. Oh! how many weak souls are there, even among professing Christians? who, though for their time they might have been teachers of others, had yet need bee taught the first Principles of the Oracles of God. *Some men have not the knowledge of God, I speak this to their shame, 1 Cor. 15.*

Others are men of knowledge, but of *weak knowledge*; who know much, but to little purpose; their great knowledge hath little power in them; their lusts are too strong for their light, *Isai. 8. 11. I spake unto thee with a strong hand, and instructed thee.* If God have spoken to these men, yet his hand hath not instructed them; the nail hath not been struck deep enough, it dwells in the head only, it hath not reached their heart, they have an eye, but far enough from having an heart to know the Lord: their knowledge doth not lead them on to Religion, but must serve them instead of Religion; it is all the Religion they have, to know what it is: 'tis made to serve, and not suffered to guide and govern; to serve their turns, to serve their interest, to serve their pride and their covetousness; their knowledge of God makes them Devils, it helps them to play the hypocrites, to be deceivers of others, yea and of their own souls: It will seek them out acceptable words, put prayers into their mouths, praises into their lips, spiritualize their language, furnish them with savoury discourses, carry them plausibly through duties; wherein, though God hath the Name, though Souls have the Name, yet are they all but sacrifices to their lusts; the Knowledge of God
humbleth,

humbleth, but this knowledge puffeth up, and lifteth up; puffeth them up in their own, and lifteth them up in others thoughts; and when it hath done this, it hath done them all the service they have for it to do, unless it may bee; they have some worse work for it; To make rents and divisions in the Church of Christ, to maintain Disputes, to cavel, and quarrel, to divide, and make parties, to make twenty Religions out of one, till at length they make that one to bee none. Whilst the Apostle sayes, *Some men have not the Knowledge of God; I speak this to your shame*; I may say also, *Some men have the Knowledge of God, I speak this to their shame. What, the Knowledge of God, and no more humility? the Knowledge of God, and no more Charity? I speak this to your shame.* Have the Faith of Christ in respect of persons? have the Knowledge of God in respect of Parties? Know God, and yet divide and scatter, and confound them that are of God? yea, and contend, and quarrel about such smal differences, as sometimes is seen, here is God, and not there; with us, and not with you; when it may be a little Charity would tell you, for the main, he may be with both; and so much uncharitableness makes it a question whether with either? The more such men pretend to the Knowledge of God, the greater their shame.

Friends, beware you bee not undone, either by your ignorance, or your Knowledge. Love not darkness, and call not *darkness, light*; call not that the Knowledge of God, which is not; mis-use not that which is; hast thou no Knowledge? What, and such a Promise before thee? *I will give them an heart to know mee; they shall all know mee!* What, and such a Gospel before thee, the work whereof is to open blinde eyes, and to turn from darkness to light? open thy mouth sinner, and God will open thine eyes; ask, and thou shalt have, seek, and thou shalt finde; See, wink not at the light that shines round about thee; Love not darkness, if thou love not death;

This

is eternal life to know thee. What then is ignorance? there's death in thine heart, if there be no light in thine eyes.

Hast thou knowledge? be thankful, and be humble; be not high-minded, but fear; prize it, but do not abuse it. Hast thou received the knowledge of the truth? Live under the power of the truth, thou knowest; resign up thy self to it, to its transforming power; give it leave to work, and to change thee into its own Image. Let this new light make thee a new man, to its governing Power; let it teach thee, and rule thee; let it teach as one that hath Authority, let it rule, till it hath put all thine Enemies under thy feet; till every thought, imagination, every high thing be made low, and brought into captivity to Christ. Let not the light of the Lord, help thee to do the devils work; let it not be fodder for thy flesh, lest it be fuel for thy flames; let it not repent thy God nor thee, that ever thou hadst such a Talent committed to thee; let it neither be loss to God, nor the eternal loss of thine own soul. He that hath appeared on earth in beams of light, will be revealed from Heaven in flames of fire, rendering vengeance to all that [know God] and obey not the Gospel of Christ. Woe to those that neither know nor obey, but Oh! what to those that obey not, though they know?

Christians, know the Lord, but know and fear; know and serve, know and honour thy God; know God, and know thy self; thy sin, and thy misery, thy dangers, and thy temptations; know and mourn, know and be ashamed, know and fear, and watch, and fight, and overcome. Know God, and know his will; thy duty and thy way; thy priviledges and opportunities, thy Race and thy Crown. Know, and do, and run, and suffer, and wait, and hope, and rejoyce, in hope of the glory of God. Know God, but God in Christ, God reconciled;

called; pardoning, absolving, accepting, through him. Know, and believe, accept, adventure upon, resign, commit thy self to him. Know thy God, and behold him; look upon thy God, in his Power, in his Wisdom, in his Holiness, in his Goodness, in his loving-kindness, in his mercy. Behold him in his Word, in his Works, in his Providence, in his Saints, in thy soul, in his Son; see him before thine eyes, look upon thy God, and never leave looking, till thou art changed into his Image, and satisfied with his Visage; and when thou art brought up to this, then he hath done for thee what he hath said: *I will give them an heart to know me.*

CHAP. XI.

One Heart.

III. **O**ne Heart. Ezek. 11. 19. *I will give them one heart.* We read, Hos. 14. 11. Ephraim is like a silly Dove, without an heart; hath no heart at all; none for his God, that's as good as none; and Psal. 122. 2. We read that Israel had a double heart, an heart, and an heart; more hearts than one; but says the Lord, *I will give them an Heart, and it shall be but one, and no more.*

For the opening of this (to let pass the signification it hath, as it respects Christians collectively) as it respects each particular Christian: This one heart may be taken as opposed,

To $\left\{ \begin{array}{l} \text{A wavering} \\ \text{A divided} \\ \text{A double} \end{array} \right\}$ Heart:

1. As opposed to a *wavering*, unstable heart, Jam. 1. 8. 8. *Wavering minded men have almost as many hearts as they live daies, or meet with cases; an heart that*

that changes with the weather, and racks about with every wind, that resolves and repents, that chuses and changes, that like a wave of the Sea is tossed about with every wind: This you may call either many hearts, or no heart, as you will. Thus this one heart is a fixed, established, resolved heart, *Heb. 13. 9. It is good that the heart be [established] with grace.* Grace fixes and establishes the heart, brings it to a consistency in it self, which before was any thing, or nothing.

2. As opposed to a divided heart, *Hos. 10. 2.* An heart cut in two as it were. Some talk, that the Devil hath a cloven foot, but whatever the Devils foot be, to be sure, his Sons have a cloven heart, one half for God, the other half for sin; one half for Christ, the other half for this present world; God hath a corner in it, and the rest is for sin and the devil. Thus this one heart is an entire heart; all the powers of it are united within it self, and go the same way; God hath the whole heart. *Psa. 103. 1. Bless the Lord, O my soul, and all that is within me, bless his holy Name.* All its springs are in him, and thither do all its streams bend their course.

3. As opposed to a double heart, or an hypocritical heart, properly so called, *Psal. 12. 2, 3.* that's it which is called an heart, and an heart, an heart in the breast, and another in the tongue. Our outside is presum'd to be an expression of our inside; what we speak, we pretend to be our very hearts. 'Tis the very heart in the tongue that speaks, the heart in the eye that weeps, the heart in the hand that works, the heart in the foot that walks; no, 'tis not so with the hypocrite, he shows another heart in his tongue, in his wayes, than that which is within him. He hath an heart, and an heart, one in his tongue or life, and quire another in his breast. His course speaks him another man than he is: And thus one heart signifies a *single* or a plain heart,

To sum up all together ; this one heart is such as

1. Pitches on one end.
2. Has but one thing to do.
3. Does what it does.

1. *Pitches on one end.* God is its end. There it wholly bestows it self: I am thine, *Psal.* 119. And there only it takes up its rest. *Psal.* 39. 7. And now Lord what wait I for? my hope is in thee. God is both its work and its wages. To please God, this is its whole business, and to enjoy God, this is its happiness. This is the mark it hath in its eye, this is the scope of all its motions, to honour and enjoy God. This it wills, this it loves, this it desires, designs, hopes, labours for, that the Lord may possess, and be the possession of it. Particularly, it gives God,

The place } of the end.
The power }

1. *The place of the end.* God is its first and last. He's first in the eye, and it looks no farther. It makes him not only the chief, but in a sense its only aim. It will have no other God, and therefore no other end, but the Lord. It makes all things else, not only to stoop and stand by, but to serve to him. *Get you hence, stand off,* is its language to all that stands up in his room, or stands in his way. Evil men, whatever honour they pretend to have of the Lord, they do but make him a servant to their other gods. Religion they will take up, but it is only to serve their own turns, to bring about their carnal ends. *They serve not the Lord, but their own bellies,* saith the Apostle, *Rom.* 16. 18. *Phil.* 3. 19. Nay, they make the Lord their fellow-servant; they serve, and their Religion must serve their sensual appetites. He that will have so much Religion only, as he may live upon (which is the measure of the most) makes the Lord no longer his God, but his servant. A sincere Christian will set God upon the Throne, and makes all things else his servants

wants or his footstool. VVhatsoever will not be serviceable, must be trodden in the dirt. Nothing will be loved and imbraced, but what will set God higher, or bring God nearer to his heart.

2. The power of the end; the end hath a four-fold power:

It { draws.
directs.
governs.
rewards.

1. It draws the heart to it; God who is a Christians end, is also his beginning. Our first step heaven-ward, we owe to the influence of heaven upon us. *Draw me, we will run after thee*, Cant. 1. *No man can come unto me, unless the Father which hath sent me, draw him.* Nothing but God will do it, as nothing will draw the soul another way; the pleasures of sin, the wages of unrighteousness, are poor and low baits to entice a soul away from God; that is, so far as 'tis renewed; so it is nothing but God that draws the soul on its way, and he will do it. God draws the soul not by an act of power only, but by moral swasion, that is the proper casualty of the end. Not by *efficiency* only, but by *sympathy*; as by the water, the thirsty soul is drawn to the water-brooks.

It is God that draws hearts after him; there are instruments, as his Word and Ministers; and there are arguments by which God draws; but whatever the instruments or arguments are, it is God that does it. What is the work of either Word, or Ministers, but to set God before them? and this draws. Instruments can do nothing, unless God be the Preacher by them; arguments can do nothing, unless he be the *medium* of them; as it was said concerning the peoples following *Saul*, so much more concerning those that follow the Lord.

Those only follow him, whose hearts God hath touched. It is not mans touching, but Gods touching the heart, that draws it heaven-ward. The tongue of man may touch the ear, it is God only that touches the heart. And when he touches, then the heart will follow. As you know the Needle, when it is touched with a Loadstone, then it turns after it. The Loadstone is not more natural attractive of the Needle, than God is of that heart which he hath touched. Cant. 5. 4. *My beloved put in his hand by the hole of the door, and my bowels were moved in me.* He did but touch the door, and her heart felt him, and moved towards him.

O Christians, when you have been waiting upon God in Prayer, Hearing, or any other spiritual duty, or Ordinance; consider, Hath mine heart been touched this day? My tongue hath been touched, mine ear hath been touched, mine heart hath been treated with, but hath the Lord touched it? hath there Virtue come forth from him, which hath enticed and drawn my soul after him? Sometimes by a message, or visite from Heaven, the Lord hath drawn a good word from the lip, a tear from the eye; but O for touches upon souls, for burning of bowels, for the flowings out of hearts after the Lord; He is the only Loadstone that prevails on gracious Souls.

Others that have many hearts, have many attractives; every heart hath its peculiar God, twenty Gods it may be in one man, because so many hearts. Their pleasures are their Gods, their profits their Gods, their belly their God; their Wives, or their Children, their Gods, and so many Gods, so many ends. And every end is a loadstone to draw them after them. Every heart will after its God. A Christian that hath but one heart, hath but one God, and this is he that draws it on its way. Thou sayst, *The Lord is thy God, thou acknowledgest, thou earnest, thou hast chosen him for thine;* but what doth thy God

God whom thou hast chosen do upon thine heart? what will the fight of God, or thy love to God, or thy hope in God, do upon thee? how far will it carry thee? which way runs thy heart? which way dost bend thy course? dost feel thy God drawing thee? and is thy heart running after him? Running, notes motion, and a swift or violent motion.

I shall lay before you these six or seven expressions, the Scripture uses, to note the running of those hearts after God, whom he hath drawn.

1. The *desiring* of the soul after God. *Isai.* 26. 8, 9. *The desire of our soul is to thy Name. — With my soul have I desired thee in the night; yea, with my spirit within me, will I seek thee early.* Desire is the soul in motion Godwards. Towards him are their desires, and they come deep, *ab intimis, ab inno pectore*, from their inwards, from the bottom of the heart. *With my soul have I desired thee, with my spirit within me will I seek thee.* *Psal.* 38. 9. *Lord, all my desire is before thee:* 'Tis not all my desires, but my desire; thou see'st all, and 'tis all but one desire. He desires pardon, he desires peace, he desires help, and the healing of his wounds; but all this is but one desire. God is all. *One thing have I desired, Psal.* 27. 4.

2. The *thirsting* of the soul. *Psal.* 42. 2. *My soul thirsteth for God, for the living God.* Thirsting is the extremity of desire; hunger and thirst are the appetite of desire heightened; violent and painful appetites; *My soul thirsteth, and is in pain till it be satisfied.*

3. The *longing* of the soul. *Psal.* 63. 1. *O God, thou art my God, early will I seek thee: my flesh longeth for thee in a dry and thirsty land, where no water is.* Longing causeth languishing, and abortions, if it be not satisfied: *Psal.* 119. 20. *My soul breaketh for the longing desire it hath to thy judgements. My heart panteth, my flesh faileth, the light of mine eyes is gone from me, Psal.* 38. 10.

4. *Calling after God*, *Psal. 4. 1. Hear me [when I call,] O God of my righteousness.* Calling upon God, is the voice of desires. The desiring soul will not keep silence; the tongue, the eyes, the ears, the hands, the knees, must all be Orators, when the flame is once kindled within.

5. *Crying after the Lord.* This is an expression answering the *thirsting* of the soul. Crying is a passionate, and importunate praying. *I cryed unto the Lord with my whole heart, Psal. 119. 145.*

6. *Crying out after God.* This is the manner of the longing soul. Crying out, notes more than bare crying; loud cries, strong cries, forced out by a Paroxisme of love, or an agony the soul is in. *Psal. 84. 2. My soul longeth, yea even fainteth for the Courts of the Lord; my heart and my flesh [crieth out] for the living Lord.*

7. *Following hard after the Lord, Psal. 63. 8. My soul followeth hard after thee.* This expression is more comprehensive, it notes, both all the workings, and breakings, and breathings of the soul within, and its diligent pursuing in the use of all outward means, and pressing on after the Lord. All those labourings, and watchings, and runnings, all that holy violence, wherewith a Saint presses into the Kingdom of God.

Put all this together, and you will see the power and influence the Lord hath on holy souls, to the drawing of them after him; they are in motion Heaven-ward, desiring, thirsting, longing, calling, crying, crying out, following hard after him. What aileth these souls? what is the matter with them? what would they have? *Judg. 19. 23. What aileth thee*, said the Danites once to Micah, that thou comest thus after us? *What aileth thee? Why, you have taken away my gods, and what have I more. What aileth these crying, longing, running souls? VVhy, it is after their God they cry, it is after their God they run. 1 King. 19. 20. Go back Elisha,*

he said once the Prophet to him, when he had cast his Mantle on him; Go back, for what have I done unto thee? What hast thou done? enough to hold me from going back: there went virtue with the Mantle; the Mantle fell on his heart, as well as his back, and drew it after the Prophet. Should you say thus to these, Go back Soul, go back from following thy God, for what hath he done unto thee? Oh he hath gotten mine heart; No, no; I cannot go back, he is my God, and what have I more.

2. The end guides and directs to means: Whether shall I go from thee? thou hast the words of eternal life.

3. The end governs; I shall put these both together. What is it that governs sinners but their ends? this points them out their work, and their way; this holds them to their work, and keeps them in their way: whatever fetters, and chains, their lusts are to them, 'tis their carnal ends to which they are in bondage; these are they that Lord it over them, and hereupon it is impossible to perswade a sinner to make a through change of his way, till he hath changed his ends: herein stands the conversion of a sinner, in the changing of his ends; when he ceases to be any longer to himself, to his flesh, to the world, and for a worldly happiness, and is brought about to pitch on God as his portion and happiness, to whom he devotes and dedicates himself; there is conversion; Sin is our turning away, and conversion is turning back to our God. Beloved, consider not barely *how*, but to *what* you live; not only what you *do*, but what you *would have*, and never count your selves truly godly, whatever of God be in your way, till God be in your heart and eye: he that hath first chosen God, and therefore a godly life, whose godliness of life, springs forth as the fruit of his choice of the Lord: that is a godly man.

God governs as our King, and as our *End*; as our King by his *Sovereignty*, as our *End* by his *Excellency*;
by

by his worthiness and goodness, as our King by *Love*, as our End by *Love*. Love will finde out our way, will tell all our wandrings, will check us for our sins, sweeten our labours, quicken us on our course, cut out our way through dangers and difficulties, and keep us in our way, till we come to the fruition of our end. Therefore it is said by the Apostle, 1 Tim. 1.9. *The Law is not for a righteous man*. Love will save the Law a labour; *the Law is not for a righteous man*, not so much at least as for sinners; not as to the Coercion of it, though still as to its Obligation: the constraint of Love will much supersede the Coercion of Laws.

4 The end, *Rewards*, they have their reward, Mat. 6. that is, they have their end, the reputation for devout and charitable men, was the end of their Devotion and Charity. They prayed, and fasted, and gave alms, for no other end; and the obtaining that reputation, was their reward. Verily I say unto you, they have their reward.

God is the reward of his Saints; Gen. 15. 1. *I am thy exceeding great reward*, Isai. 46. 4. *My judgement is with the Lord, and my reward with my God*. God is the reward they [shall] receive, and the reward they look to receive, Heb. 11. 29. *Moses had [respect] to the recompence of reward*.

And therefore the Argument is weighty, which Christ used to dissuade his Disciples from being in their Devotions, in their Alms-deeds, as the Pharisees and Hypocrites are, who disfigured their countenances in their fasts, who sounded a Trumpet to proclaim their Alms; Bee yee not like them, for they have their reward. The Argument was strong to the Disciples, who being men of another spirit, could not be satisfied with such a reward.

In these two things Saints greatly differ from the men of this world;

1 They are not willing to defer their Duties till hereafter.
And 2 They

1. *They dread it to have their reward here, they would dispatch their work, and are willing to go upon trust for their wages. Sinners would have their wages in hand, and be trusted for their work till hereafter; they would be happy here, and can be content to stay for holiness till hereafter; it is soon enough to be Saints in heaven. But oh! it would be a dreadful word to Saints, There are thy good things, take them, these are thy reward. These are not their end, and therefore they cannot take them for their reward.*

Poor foolish worldlings, how are you disjoyned? how are your weary hearts scattered through the ends of the earth? how many Masters do you serve? how many matters have you to mind? you weary your selves in the greatness of your way, and what is your reward? what the fields can give, you have; what your sheep or your oxen can give, you have; what your beds, or your tables, or your houses, or your cloathes can give, you have; *here a little, and there a little*, you get up, your beds give you ease, your houses shelter, your sports and companions pleasure, your parasites honor, and that little you can pick up here and there, this is your reward. Verily I say unto you, you have your reward; unhappy souls, you are troubled and careful about many things, for nothing; *one thing is needful*; and if yet ye will be wise, chuse that good part, which shall not be taken from you.

2. *This one heart hath but one thing to do, Philip. 3. 13. This one thing I do.* There are all things in that one thing; all things needful. How many things soever his hand findeth to do, all is but one. He intends in all, God. A renewed heart designs God, and is making Godwards in all he does. Whatever journey he goes, 'tis God is his home; whatever race he runs, 'tis God is his mark, and prize. Whatever battel he fights against flesh and blood, against Principalities and Powers, 'tis that he

he may cut his way through all to his God. Whatever he does, he does it for God; whatever he suffers, he suffers for God. When he hears, or fasts, or prays, 'tis all for God. *When ye fasted, did ye at all fast to me? Yes to thee, a Christian is able to say, he hath many things to pray for, and fast for; he hath bread, and cloathes, and friends, and health, and safety, and liberty, to pray for; but in all, he prays for God: he entitles God to all he hath, and marks it up for him, and he sees and enjoys God in all he has; he will not own that for a mer-ey, that hath not God in it, and is not a foot or wing, to carry him on towards him. And therefore whatever he begs to himself, 'tis that he may have it for God. What he gives, he gives to God; whom he forgives, 'tis for the Lords sake; whether he eats, or drinks, or works, or buyes, or sells, or whatever else he does, he does it all to the glory of God, 1 Cor. 10. 31. For him he prays, for him he waits, for him he labours, for him he suffers, for him he lives, to him he dies. To me to live is Christ, Phil. 1. 21. according to my earnest expectation and my hope, that in nothing I shall be ashamed, but that with all boldness, as alwayes, so now also Christ may be magnified in my body, whether it be by life or by death. This is the one thing he intends, this is the one thing he seeks in all, take his whole course together; he can say with the Apostle, This one thing I do, forgetting those things which are behind, and reaching forth unto those things that are before, I press toward the mark, for the price of the high calling of God in Christ Jesus.*

3. He does what he does: And that

1. Not feignedly, but really.

2. Not faintly, but heartily.

1. Really. He pursues this end, in a plain and honest way: He that hath this one heart, hath but one way. Heart and life go hand in hand; he makes strait steps to his heart, and his

his heart makes strait steps to his feet; he doth οὐδὲν ἑαυτοῦ,
 and he doth also οὐδὲν ἑαυτοῦ. As he looks strait on; so he
 walks strait on to his mark. He doth not look one way, and
 run another. He is a Jacob; a plain man, a plain-dealing
 man; a Nathanael, in whom is no guile: He turns his in-
 side outward; his life is not a Cloak, but a Commentary,
 on his heart. The Expositors of his inward man. His end is
 in his heart, and his heart is in his face, in his tongue, in
 his duties, and all his wayes. He is no Polititian, 2 Cor. 1,
 12. Not in fleshly wisdom; his Religion is not a blinde,
 or a device to delude the simple, he is down-right, and in
 earnest in all he does. He does the same thing he seems to do;
 his praying is praying indeed; his fasting, and alms, are such
 indeed; his very profession is practise; he would not believe,
 nor make others believe, but that he is what he is. He seeks
 not commendation from men, but approbation with God. His
 design is not inordinately to commend himself to the good Opi-
 nion, though he would be made manifest in the consciences of
 others. He would not be a Lye or a Cheat. He abhors all
 lying, but most of all a Religious lye. He would not lye for
 God, much less against him; such a lye is as blasphemy to him.
 He loves not Images; he would have a soul in all his practi-
 ses. A prayer without a soul, a sacrifice without an heart, a
 Religious Carcass is an abomination to him. He would not
 make such a Noble medium as Religion, to serve to so base an
 end, as the serving the flesh.

He hath other work to do than to serve times or ta-
 bles; than to please himself or men; than to serve wills,
 or humours, or lusts; he hath a Soul, a Conscience, a
 God to look after; he hath but one business to do, but
 one Master to serve; if he be a Magistrate, he rules for
 God; if he be a Minister, he preaches for God; if he be a
 Parent, he educates for God: if he be a Master, he go-
 verns for God; to him hee dedicates himself and his
 House; hee wraites on his doors, this is Bethel, this

is none other but the house of God. If hee be a *Childe*, or a *Servant*, hee obeys in the Lord, and for the Lord; hee knows he hath to do with God in all hee does; when hee is dealing with men, with his friends, with his family, in his calling, in his recreations, in all he hath to do with God; and he can take comfort in nothing but what God will take pleasure in. *Thou hast no pleasure in iniquity. Thou lovest truth in the inward parts.* And there is no truth in the inward parts, but when there is truth also in the outward parts, when the heart, and tongue, and waies agree. 'Tis in vain to say, *Mine heart is good*, when the waies are naught. A false tongue, deceitful waies, will give the lye to the heart. He cannot subsist longer than he hath smiles from Heaven. Communion with God is his life, his all is in God. His heart dies, when that fountain is stopped. If he cannot have cleareness, and boldness in the presence of God, he can no longer look himself in the face, but blushes and hangs down his head with shame. He values not either the applause or the scorns of men, so hee may have a witness of his acceptance with God. O Lord, dost thou regard? wilt thou accept of me? It is enough. Let all the world call mee, *Thou Fool, Thou Pharisee, Thou Hypocrite*, so the Lord will say, *My Childe*, it is well. It is falsely spoken, it is foolishly, it is weakly done; it is pride, it is singularity, it is scrupulosity: thus the world cry: Let them alone, O my Soul, I will hearken what the Lord God will say; if hee saies, *Thou hast been faithfull*; I will hearken what Conscience will say, if it saies *Well done*; let all else say what they please; this is my rejoycing, mine only rejoycing, the testimony of my conscience, that in all simplicity and godly sincerity, not in fleshly wisdom, but by the grace of God, I had my conversation in the world.

2 *Heartily.* Whatever he does for God, hee does it with a good will. He hath cast up all his business into one, and he is intent upon it. Hee works righteousness, as sinners work wickedness,

zeal, with both hands, earnestly, Micah 7. 3. He
religious in good earnest, he praies in good earnest, he bears
in good earnest, he runs in good earnest: the power of his soul
being all united in one channel, run more strongly, his many
springs falling all into one stream, make a river, that bears
down all bays before it. The Psalmist praies, Psal. 86.

11. Unite mine heart to fear thy Name. Unite mine heart
to thee, and unite mine heart in it self, that it may all run
towards thee. Unite my heart to fear, and so unite my heart
to love thy Name, unite mine heart to serve, and follow, and
live to thee. As if hee should have said, O my God,

mine heart is divided, and discomposed, scattered up
and down, I know not where; my pleasures have a part,
my estate hath a part, my friends have a part, my fa-
mily hath a part, there's little or none left for God: I
have too many things to fear, too many things to love,
and care for, too many things to serve and follow, to
follow the Lord with any strength or intention of minde.
Call in all, Lord, all my parts, all my powers, com-
mand their joynt and united attendance upon thee.

1 Pet. 1. 13, 14, 15. Gird up the loyns of your minde, and
be sober, and hope to the end (in the original 'tis hope per-
fectly) for the grace that is to be brought unto you at the reve-
lation of Jesus Christ.

As obedient children, not fashioning
yourselves according to the former lusts in your ignorance,
but as he which hath called you is holy, so be ye holy in all
manner of conversation. Gird up the loyns of your mindes.
Gird and be sober, gird and hope perfectly, gird and
be obedient, gird and be holy. Here it is see, Ungirt
and unblest, ungirt and unholy; the girding is the ga-
thering in the strength of the heart to its work. Ephes. 6.

14. Stand with your loyns girt. Stand, do not gird and
ungirt, stand alwaies girt; call in your hearts, and hold
them in; be alwaies in a readines to every Dury, in a
readines against every Temptation. Oh how loose are
we!

we! what loose praying, and loose hearing, and loose meditation, and loose walkings, do we satisfie our selves with? our hearts are to seek, our thoughts and affections are gadding abroad, we know not where to finde them, and our work is done thereafter. We excuse our non-proficiency in Religion, by our many hindrances, by the difficulties of our work; but *the great hindrance* lies here, our loynes are ungirded, *our hearts are not united* in our work, nor intent upon it. When God and the *things of eternity* are gotten so deep into the heart, when there is such a deep sense of the weight and importance of the things that are eternal, abiding upon us, as over-powers carnal objects, and loosens the heart from them; when wee feel the evidence, and the consequence of these things commanding our whole souls after them, then there's Religion in earnest; then we go on, and prosper. And thus it is with this one heart, there are not some light touches only upon it; God is gotten deep into it, eternity is gotten deep into it; this is all; this is all I have to minde, or do. My hope, my comforts, my life, my soul, all hang upon this one thing; if I speed well here, I am made forever. *What have I to do in the way of Egypt, or to drink of the waters of Sihor? what have I to do in the way of Assyria? what have I to do in the way of pleasure? what have I to do in the way of the World? To build Tabernacles for my self here below, or to drink the waters of mine own Cistern? How little am I concerned in the interest of this flesh? What matters it, what becomes of it, or which way it goes? My God, my God, my Soul, my Soul, there lies my concernments of these let my care only be.* Get thee behinde me Satan, hold thy peace sinful flesh, keep silence worldly cares; hinder me not, speak no more to me of hearkning to you, away from me ye evil doers, I will keep the Commandments of my God; Let others do what they will,

will, run whither they please, chuse whom they will serve; what they will follow after; come my soul follow thou the Lord, gird up thy loyns and come away; for the other world, for the other world; make haste, linger not; let others loiter as they will, escape for thy life, look not behinde thee, get thee up to the Mountain and live

Objct. *One heart, why 'tis never more two; two men, a new man, and an old, two Nations, two selfs, there are twins in the womb of every Saint; the ungodly seem more one than they, all for sin, and for Hell; all dark, all hard, all but one stone.*

Sol. Yet 'tis true, the Saints, and they onely have but this one heart; For,

1. The old heart is not an heart, the old self is not the self; this old man is not the man, this is not he, that's the heart that hath gotten the dominion, and the rule in the man. The new heart hath the dominion; though sin as *Esau*, be the first born, yet the elder must now serve the younger; the old man is but a dead man, Col. 3. 3. *Ye are Dead*, that is, your old man is dead, your sin is slain, and Crucified with Christ, and when 'tis dead, you may say 'tis not.

2. The meaning plainly is, I will give them one heart; that is, a single, sincere, upright heart; they shall be no longer an Hypocritical people. If there be something of Hypocrisie in them, yet Hypocrites they shall no longer be; their hearts shall be upright before mee; sincerity stands in pitching upon, chusing, and giving up our hearts to God, as our *chief good, and last end*. When God is our *all*, there is *perfection*, and when God is our *chief*, there is sincerity. I say, when God is our *all*, when the world hath nothing left in us, to entice or draw out our souls after it, but God carries them wholly without any the least liking, or lusting after sinful objects.

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there's

there's perfection; This is not attainable here; the heart cannot be thus perfectly one, till corruption hath put on incorruption; But though it be not perfectly, yet it may be sincerely one, and then 'tis so, when however, the flesh hath too great an interest in it, and influence upon it, and often pulls it aside, and puts it back; yet it still bends its course Heaven-wards, and that way the stream, and strength of the Soul is running, the flesh will be putting in for a part; it would have all, it would not take its turns with God; God will not take his turns with the flesh, he will have all or none; and the flesh would not take its turns with him; it is not contented with *now and then*, it would not be served in the Fields, or in the Shop, or at the Table, or in the Bed only, but in the Church, in the Chamber, in the Closet; 'twould carry away all from God, but if it cannot have all, 'twill divide with God; where ever God is served, the flesh will be putting in for its share. The best of Christians feel too great a truth in this; their frequent Humblings, and Mournings, and Breakings, and self-shamings before the Lord; are mostly upon this account; This is the voice of their deepest groanings, and bitterest tears; the burdens of their mournful groans, *I cannot do the things that I would; when I would do good, evil is present with me: with my minde I serve the Law of God, but with my flesh the Law of sin;* Woe is me, my Soul, how am I straitned? how am I divided? Whither am I hurried? wherewithal do I come before the Lord? Oh! what halting, and heartless, and distracted Duties, do I serve my God withal? This flesh eats up the fat, and the best; and onely the lame, and the lean, and the sick, are left for a Sacrifice to the Lord. *Woe is me, my leanness, my leanness; my God, my God, how art thou served? how art thou robbed of thy due? these strangers are gotten into thy Sanctuary, and take up all thy pleasant things; and what have they left thee?*

Such

Such are their complaints, and their very complaints are their comfort, and the witness of their sincerity, whilst they can with openness of heart make their approach and appeal to God: yet thou art my Lord, thou art my God, and I will serve thee. I have chosen thee as mine heritage for ever, and I will wait for thy salvation. Hear the sighing of thy prisoner; deliver thy captive: mine heart is with thee, let not this flesh intrench upon thy right, let sin no longer reign in my mortal body; let me have no more to do with the throne of iniquity, untie the cords, loose the fetters, bring my soul out of prison, search me, O Lord, and know mine heart, prove me, and know my thoughts. *Is there any way of wickedness in me? Do I willingly go after the Commandments? Do I regard iniquity in mine heart?* Here it lies, it is true, it wars, and raises tumults, and insurrections against thee; but do I resign up myself to it? is it a pleasure to me? am I at peace with it? O Lord, thou knowest. I cannot get rid of it, I cannot do the things that I would, I cannot pray as I would, nor hear as I would, nor think, nor speak, nor live as I would: whither I go, sin goes with me; where I lodge, it lodges; if I sit still, it abides with me; if I run from it, it follows mee; I can neither rest nor work, I can do nothing for it. I can do nothing for it; and yet blessed bee thy Name, this one thing I do; what I cannot attain, I follow after; I cannot conquer, yet I fight against it; I wrestle with it, though it so often give me the fall. I trust it not, though it flatter me; I love it not though it feed mee; I prostitute not myself unto it, though it commits so many a rape upon me: my heart is with thee, Lord, my foot is making after thee; I groan, I travel in pain, waiting for thy redemption; till I dye I will not give over. I will dye fighting, I will dye hoping. I will dye praying, *Save mee, O Lord, make no long carrying, O my God.*

And thus you have the description of this one heart. It pitches on one end, and God is that end. It gives him the place of the end, hee is its first and last. It gives him the power of the end: this one thing, the obtaining of God to be theirs, draws them on, guides, governs them, in their whole course, and is accepted by them as their onely and exceeding great reward. This instructs them, this rules, and encourages them, calls them off from sin, calls them on to duty, carries them out in suffering; all their powers are united in this one business; all their arguments are resolved into this one argument, all their rewards are summed up in this one reward, *God shall be glorified, and therein my soul shall be satisfied; God shall be mine, and glory shall be his.*

In all this we see what this one heart means, but *Oh how little of this grace have we received! how many hearts have we? how many Gods have wee, to divide these hearts betwixt them? how small a corner?*

How low a place must the Lord take up with us if hee will have any at all? how often is he made to stand aside, or to stoop to a Lust, God made to give place to the Devil? Is God our all indeed? have we none else to please, have wee none else to serve? have we no portion, no inheritance, no other God but the Lord? Is he our Alpha and Omega, our first and our last, our Spring and our Ocean, our summe and our scope, the rise and the rest of all our motions? Whatever our tongues speak, do our hearts also and our lives say, To me to live is Christ? None but God, none but Christ, nothing but Heaven and Glory? When wee are driving so hard for our flesh, for our pride, for our ease, for our gain, when we are so busie this way, and so hearty and so zealous this way; when these must have so great a share in our Religion, is this still the voice, To me to live is Christ? Oh how little power hath the Lord with us? how far is it that the single interest of God will carry our souls? how little

Is done purely for God? we have often many strings to our bow: there are some services, wherein there is something coming to the flesh, as well as to the Name of God. Some credit or honour, some outward advantage to be gotten by Religion; but when all the other strings crack, but this one; when there is nothing to move us but God, Oh how weak do our motions grow? The flesh often goes partner with God: there is a double trade driving in the same actions; a trade for Heaven, and a trade for Earth together; there is something to be gotten by our Religion, besides what is coming to God; there are fields, and Vineyards, and Oliveyards, Friends, and Honors, and Preferments: as it sometimes falls out, when Godliness is in the rising side, and when it is thus, we go smoothly and vigorously on. *Come see the zeal that I have for the Lord of Hosts.* But when the interest of God, and the Flesh divide, and part asunder; when the Flesh is like to bee a loser by our religion; when God puts us on such duty, as will spend upon the flesh, and eat out, and devour its Interest; when our hearts tell us as Deborah did Barak, Judges 4. *This will not be for thine honour*, or *this will not be for thine ease*; or thy safety; then what becomes of our zeal? Oh how heavily do we then drive on? how seldom is it, that this word, [*Yet God shall be glorified*] will balance all the prejudices, and confute all the crooked reasonings of the flesh, and carry us on our way, without and against it? How little hath the Lord of the Government of us? If he doth govern as a King, yet how little as our End? How little doth goodness govern? how little will love do with us? wee must have Rigour and Severity, wee must have spurs, and Goads and Rods, and Stripes, and Scorpions too, and all little enough, to drive us back from those other Gods which we have chosen, and to bring us on after the Lord. If the Law be not made for the

righteous, if they need not a Law, then what are we; whom a Law will not suffice? If commands, threatenings, terrours, penalties, judgements, can do no more upon us; if we are yet so loose, and so carnal, and so earthly, and so froward, and so false, and so formal, under severest discipline; if we will not be whipped into more humility, spirituality, self-denial, watchfulness, care, activity, zeal; but are such Drones, and such Sleepers, such Earth-worms, and such Sensualists still, under all the corrections and compulsions of the Law; Oh what should we be, did we want a Law? were there nothing but love to restrain us from sin, and constrain and quicken us to duty?

Christians, have we but one thing to do, in all we do? sometimes we are busie in *doing nothing*. Though there be a prayer in our mouths, the praises of God in our mouths, Christ, Heaven, Holiness, Glory, a new heart, a new life upon our tongues, there's nothing within; no prayer, no praise, no Christ, nor Heaven; what have we been often doing in the Closet, in the Family, in the Congregation, when we seemed to have been praying? Nothing, nothing, but sowing wind and good words. Sometimes we have too many things in our hearts; what a world of carnal devices, and fleshly projects have we wrapt up in the garment of our Religion? *Peters* sheet had not a more heterogeneous miscellany of creatures; *four-footed beasts, wild beasts, creeping things, and fowls of the air*, than our religious duties have of designs and ends. We have men to please, our pride, our bellies, to offer sacrifice to; we bring our Farms, and our Oxen, and our Trades before the Lord; are not our hearts, which should be the houses of prayer, the houses of merchandize? are we not talking, or pursuing, or in a hurry, or asleep, or driving bargains? O Christians, if we were privy to one anothers hearts, as God is privy

to them, what abominations should we see brought into the holy places? What monsters would our most sacred services appear? Which whilst the outside is only viewed, are applauded and admired. Is this our singleness of heart? Oh! for shame, and blushing, and confusion of face: Oh! for a *Vail* to hide such hearts from the jealous eyes of the holy God: a *varnish*, a fair out-side, hides all from men; but nothing but a dark *Vail* of shame, and sorrow, and tears, and repentance: a *Vail* *dip* in *Blood*, in the blood of Christ, will hide them from the eyes of the Lord.

Oh how little plainness and singleness of heart is there, in our ordinary course, in our dealings and conversings in the World? How little Faith, or truth, is there in us? How little trust is there to us? What doubling, what deceitful dealing, defrauding, over-reaching, undermining, are we guilty of? how false are we in our promises? how insignificant are our words? what an uncertain sound do they give? Our *Yea* may often stand for *Nay*, and our *Nay* for *Yea*, *Psa. 12. 2. They speak vanity every one with his neighbor, with flattering lips and a double heart do they speak: trust ye not in a friend, put not confidence in a guide.*

Blessed be God, the Lord hath a Generation, on whom this cannot be charged. *Children that will not lye*, nor deceive: though Satan and this evil world binde up all in a bundle, they are all naught, they are all false, vain-boasters, and deceitful workers, there is none upright, no not one: but thanks bee to God, Satan is a lyar, the accuser of the Brethren, is a *false accuser*. God hath his children that will not lye. But wo be to those professors, by reason of vvhom the offence cometh,

Christians, hath God promised to give you one heart? Let it be once said, *This day is this Scripture fulfilled*; O may you be the accomplishment of this good word. Hath

God promised to give you one heart? Do not you say, *but I will not take it*; two are better than one: I have found so much the sweet of deceit, that there is no life like it; Hath God said, I will give one heart? let not any one among you say, *but I fear he will not*. Make not the promise of God of none effect, either by your impiety or unbelief: Doth God promise to give this one heart? he that promised it, doth also require it. Bee thy self Christian; Let it be said thou art what thou art, bee true, be but one; have but one heart, and let thy one heart have but one tongue, but one face; and but one thing to do. Beware of Hypocrisie, beware of carnal policy; make not thy God to serve thy flesh; call not the serving of thy Flesh, a serving of God, and make not thy serving of God to be a serving of the Flesh. Be not divided betwixt God and the World: O how easie would our lives be, did we finde our whole Souls running one way? taking up with God as the adequate object of all our Powers? the mark of all our motions, and the reward of all our labours? did all our streams empty themselves into this Ocean, and all our lines meet in this one centre? Did God only draw and allure our hearts, and the sincerity of our hearts, give motion to all our wheels? Guide our eyes, govern our tongues, order our steps, animate our duties, direct and quicken us in all our goings? Oh how sweet, oh how beautiful, were such a life? the Sympathy betwixt our hearts and end, there is *sweetness*; the Harmony of our hearts and waies, there is *beauty*. O how sweet are the drawings of love, the free and full closure of our Spirits with God, dissolving themselves into his Will, acquiescing, resting satisfied in his goodness, is a sweetness which no man knows, but he that tastes it; the harmony of the power of the Soul within its self, of its motions and actions in the life, there is the beauty, which will eclipse the glory of the world.

world. Christian be it thus with thee, and thou hast the blessing; that covenant blessing, which the Lord hath promised, in saying, *I will give them one heart.*

CHAP. XII.

An Heart of Flesh.

III. **A**N Heart of Flesh, Eze. 36. 26. *I will take away the stony heart out of your flesh, and I will give you an heart of flesh.* The old heart is a stone, cold as a stone, dead as a stone, hard as a stone; but I will take away the stone, and give an heart of flesh.

An heart of flesh, is a *soft and tender heart*; *Flesh* can feel any thing that is contrary to it, puts it to pain; Sin makes it smart; it cannot kick, but it is against the pricks, by its rebellion and resistance against the Lord, it receives a wound; it cannot hit, but it hurts it self. A soft hand gets nothing by laying on, on an hedge of Thorns. A soft heart when it hath been meddling with sin, is sure to smart for it. It can neither escape the pain, nor yet indure it; and what it cannot bear, 'twill take warning to avoid it.

Flesh will Bleed. A soft heart will mourn, and melt, and grieve, when hard hearts are moved at nothing. *Flesh will yield.* It's apt to receive impressions. The power of God will awe it; his justice fear it; his mercy melt it; his holiness humble it, and leave the stamp, and image of it upon it. And as the Attributes, so the Word and Works of God, will make sign upon it. Who sets a seal upon a stone? or what print will it receive? upon the wax, the print will abide. *God speaks once and twice*, but man, hardned man, will not regard it. Neither his Word, nor his Rod, neither his speaking, nor his smiting

smiting will make any sign on such hearts. 'Tis the heart of Flesh that hears and yields. And with such hearts the Lord delights to be dealing. Acts 28. *The heart of this people is waxed gross; they will not hear, they will not understand; and the next Word is, away to the Gentles, they will hear. He will no more write his Law on Tables of Stone: hee'll write in Flesh; there the impression will take, and go the deeper: and therefore, wherever he intends to write, he prepares his Table: makes this stone Flesh, and then engraves upon it. Particularly this tenderness admires of a double distinction.*

1. Respecting the object of it: so there is a tenderness,

- 1. Of Sin.
- 2. Of Duty.
- 3. Of Suffering.

1. Of Sin; and that's twofold, such as discovers it self,

Ante factum.

Post factum.

1. *Ante factum.* Or before the commission. Whilest it is under a temptation, or feels the first motion to sin. A tender heart startles, starts back at the sight of a sin, as at the sight of a Devil, Gen. 39. 9. *Hon shall I do this great wickedness, and sin against God?* the manner of the speech, presents Joseph as a man in a fright, startled at the ugliness of the motion. So David, when he had an opportunity, and a temptation to slay Saul, 1 Sam. 26. 11. rejects it with an *absit*, God for-bid. *The Lord forbid, that I should stretch forth my hand against the Lords Anointed.* And that not only at the higher and greater, but it resists the little ones, the smallest of sins. Is it not a little one? is no plea with it. Little or great, 'tis a sin, and that's enough.

2. *Post factum.* After the commission; if it hath been brought

brought on upon sin, yet it cannot go out with it. The skirt of *Saul's* garment, was too heavy for *David's* heart to bear. His heart smote him presently, 1 *Sam.* 24. 5. Sin in the review, looks dreadfully. Its pleasant flowers quickly turns to thorns; it pricks the heart how much soever it pleas'd the eye. It ordinarily enters by the eye; and often runs out the same way it came in; runs out in tears. When he thought thereon, he wept. At least, it warns, and makes more watchful after. Thou seest what it is, take heed; take it for a warning, and do no more. The pain of sin, if it do not force a Tear, it will set a watch.

2. Of Duty. A tender heart will neither slight a sin, nor neglect a Duty. It is loath to grieve and offend, and careful to serve and please the Lord. It would not that hee should suffer by it, nor so much as loose his due. It watches against sin, and unto duty. It cares how to please the Lord, and its care is tender. It would not displease by its neglects or performances; all must be done that ought, and as it ought to be done. It will neither stand out with its offering, nor will it offer an unclean thing. It considers not only what, but how. Both matter and manner, substance and circumstance, all must be right, or it is not at ease. It will keep time, and as much as may be, keep touch with the Lord in every point. It is not satisfied that it praises sometimes, it would not lose a praying time. God will not, and it cannot lose a duty. It would neither lose by non-performance, nor lose what is performed. It would neither leave undone, nor do amiss; any failing, not onely in the Matter, but in the Principle, End, Affection, Intention; any failing pains.

3. In point of Suffering. A soft heart will not be careful, what, or how much, but why, and upon what account, he suffers. Will neither sinfully shun the cross, nor run upon it unwarrantably. He waits for a call, and then

then follows. He is patient under the hand of the Lord, but not insensible; can bee touched with an affliction, though not offended at it. *The hand of the Lord hath touched me.* He suffers more than his own, his brethrens sufferings. His brethrens burthens, all lye on his shoulders. He weeps in their sorrows, bleeds in their wounds, his heart is bound in their Chains. As the care, so the trouble of all the Churches come daily upon him; *Who is weak, and I am not weak? who is offended, and I burn not?* he espouses all the sufferings of Christ as his own. In all his afflictions he is afflicted.

2 Tenderness may bee distinguished in respect of the subject of it; and so there is a tenderness of

the Conscience.

the VVill.

the Affections.

1. Tenderness of conscience stands in these three things

1. Clearness of Judgement.

2. Quickness of sight.

3. Uprightness or faithfulness.

1. *Clearness of Judgement.* When its well instructed; and understands the rule; and can thence discern betwixt good and evil, *Heb. 5. 14.* There is a tenderness that proceeds from cloudiness; *scrupulosity*, that fears every thing, stumbles at straws, starts at shadows; makes sins pick quarrels at Duties; and so sometimes dare not please for fear of offending God. This is the sickness, or soreness of conscience; not its soundness. It is the sound conscience that is truly tender.

2. *Quickness of sight*, and watchfulness. *I sleep, but my heart waketh.* It can espy the least sins, and smallest duties. It can see sin in the very temptation; it can discover the least sin under the fairest face, and the least duty under the foulest vizard. Call it singularity, nicety, cloud it with reproaches; yet conscience can discover light shining

ing through all the clouds; duty within, whatsoever un-
handsome face it be presented in, the former stands in
consciencs understanding the rule, as was said, this in
strait applying the rule to cases; and distinguishing of
them by it. The truly tender *hath his eyes in his head*;
and his eyes open, to discover and discern all that comes,
be it good or evil, little or great. If but a thought comes
in, what comes there, saies conscience? what art thou?
a friend or an enemy? whence art thou? from God, or
from beneath? it will examine whatever knocks, be-
fore any free admission. *O what a croud of evils do thrust*
into loose and careless hearts; the Devil comes in in the croud,
and is never discovered. If the eye be either dim, or asleep,
there is entrance for any thing. Little do wee think oft-
times, who hath been with us, what losses and mischiefs wee
have sustained, while our hearts have been asleep; which had
they been Wakeful and Watchful, might have been preven-
ted.

3. *Uprightness, and faithfulness.* Which discovers it
self.

1. In giving charge concerning Duty.

2. In giving warning of sin.

3. In giving check for sin when committed.

1. *In giving charge concerning duty,* look to it Soul;
there is a Duty before thee, which God calls thee to; do
not say, it is no great hurt to let it alone, it is no great hurt
to do it, it is questionable, *whether it bee a duty or no?*
many wiser than I think otherwise; do not say, it is a nice-
ry, it is but a punctillio, it is meer folly, and preciseness;
and there will bee no end of standing upon such small
matters, see to it, it is thy Duty, beware thou neglect
it not, the baulking of the least duty, is the neglecting of
the Great God of Glory.

2. *In giving warning of sin,* Take heed to thy self, sin
lies at the door, thou art under a Temptation, the Devil

is

is entering upon thee; do not say, it is but a *little sin*; as little as it is, there is Death and Hell in the bowels of it, look to it, it is sin, have thou nothing to do with it, keep thy self pure, and though it run upon thee, shake it off.

3 After commission, it gives check for it; reproving, judging, and lashing the soul for it, where hast thou been *Gebazi*? say not, thou hast been no where; went not this heart with thee, and saw thee running after thy covetousness, gadding after thy pleasures, feeding thy pride, dandling thy lusts, playing the hypocrite, playing the Harlot from thy God, pampering thy Flesh, pleasing thine appetite? and where hast thou been? *What hast thou done Soul?* think not to excuse or mince the matter, it cannot bee excused; thou hast sinned against thy God, and now bear thy shame. This is our heart smiting of us, 2 Sam. 24. Our hearts condemning of us, 1 Joh. 3. 20. If our hearts condemn us, God is greater than our hearts, and knoweth all things.

2 Tenderness of the Will, that stands in its flexibility, and pliability to the will of God. And this is that tenderness herein chiefly stands the blessing of a soft heart; an hard heart is stubborn, and obstinate; thy Neck is as an Iron sinew, and thy brow brass. Thou wilt not bee ruled, there is no bending thee, or turning thee out of thy course, thy Iron is too hard for the fire, it will not bee melted, and for the hammer, it will not bee broken; there is no dealing with thee, thou art an untractable peece, thou wilt go neither lead nor driven; thine heart is set in thee to do evil, thy will is set upon sin, and thou art set upon thine own will. The word which thou hast spoken to us in the Name of the Lord, wee will not do, but wee will do, whatsoever proceeds out of our own Mouth; Jer. 44. 16, 17. Wee will do what wee will do; Who is Lord over us? Psal. 12. And Jer. 2. 25. Thou saidst there is no hope: No, for wee have loved

loved strangers, and after them we [will] go, *come what will of it, say what thou wilt against it;* Be silent Scriptures, hold thy Peace, Conscience, it is to no purpose to speak more, there is no hope of prevailing; we are at a point, we will take our own course. These are hard hearts, stubborn obstinate hearts.

When the iron sinew is broken, when the rebellion and stubbornness of the spirit is subdued, and tamed, and made gentle and pliable, then it becomes a tender heart.

There may be some tenderness in the Conscience, and yet the Will bee a very stone; and as long as the Will stands out, there is no broken Heart. Conscience may be scared and frightened, Conscience may fly upon the Sinner, *What dost thou mean Soul? whither are thy rebellions carrying thee? look to thy self, hearken or thou wilt be lost ere thou art aware.* But however, God hath gotten Conscience on his side, yet the Devil still rides the Will; and there sin takes up its rest. There is a double resting of sin in the soul,

In Peace.

In Power.

1. *In Peace*, When it dwells and rules in the soul without disturbance or contradiction; when it carries all smoothly before it; when God lets it alone, and Conscience speaks not a word against it; when notwithstanding those armies of lusts, fighting against the soul, there is not so much as one weapon lifted up against them; nor a prayer, nor a tear, nor a wish for freedom, nor the least fear concerning the issue; this is the most dreadful hardness.

2. *In Power*, VWhen though it can have no peace, yet it hath still a Place in the heart. Though it can have no quiet, but Conscience is still quarrelling with it, and warning it away; yet it still holds its power over the

VWill;

Will; the Master of the house is content to bee its Servant. Oh how many persons are there, even amongst the Professors of Religion, who cannot sin in quiet, they are proud, or passionate, or intemperate, or covetous, or false in their words, in their dealings; they are formal, and hypocritical, and slight, in their Duties, but they cannot go out with it with any quiet. Conscience smites them for it, they feel many a pang, and deadly twinge in their heart, insomuch that sometimes they cry, and groan, and roar in their Spirits, O for Redemption, O for Deliverance from this False, this Proud, this Covetous and wicked heart, and yet after all this, the Will remains a Captive still, Sin holds its Power there, though it cannot carry it on in peace, though it cannot be proud, or play the Hypocrite, or be covetous, or an Oppressor, without some Galls, and gripes in the Soul; yet on it goes, the same trade is kept up, the same course is held on. God commands, cast ye out, cast ye out, come off from all your wickedness, and evil waies, and I will receive you; No, though conscience would, the will cannot come, whatever rendings, and tearings; whatever terrors and torments, and worryings, such souls are at any time under; whatever Stings, and Plagues, and Fires, they finde their sins, to be in their Souls and Bones; whatever wishings and wouldings they wring forth, that they were well rid of these Plagues; whilest the will is still from them, there is an hard heart, damnably hard; there is none of this heart of flesh. When the will is once broken loose from sin; when it will be content to let all go, and give up its self to the dominion of the Lord, there is a broken heart. Now speak Lord, and I will hear. Now call Lord, and I will answer. Now command me, impose on me what thou wilt, I will submit. None but the Lord; none but Christ; no other Lord nor Lover. I am thine Lord, thine own, do with thine own, demand of thine own, whatever thou pleasest. What God will

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will have me be, what God will have me do, that will I do, and be. No longer what I will, but the Will of the Lord be done. When it is come to this, there is a tender heart; there is the blessing of a broken spirit; the stone he hath taken away, he hath given an heart of flesh.

Christians, never trust to tears, never talk of terrors, trouble of Conscience, of the passionate workings, and meltings, which at any time you feel upon your spirits, though there be something in these, as you shall see more by and by; yet *these are not the things you are to look at.* A subdued, tractable, willing, obedient heart, that is the tender heart. Isa. 1. 19. *If ye be willing and obedient, ye shall eat the good of the Land; but if ye refuse and rebel, ye shall be slain with the sword; the mouth of the Lord hath spoken it.*

3. *Tenderneſs of the affections.* I shall instance only in three; viz.

Love.

Fear.

Sorrow.

The tenderneſs of love is ſeen in its

Benevolence.

Jealouſie.

1. In its Benevolence. Our goodneſs extends not to the Lord, but our good will does. Our love can add nothing to him; Can a man be profitable to God? Job 22. If thou be righteous, what givest thou to him? Chap. 35. 7. Yet though it can add nothing, it would not that anything be detracted from him; whilst he can have no more, it would that he should have his own, all that is due, his due Praise, his due Honour, and Homage, and Worship, and Subjection, from every Creature; it would have no abatement, not the least spot or stain upon all his Glory. What is an affront to God, is an offence to Love. Love beareth all things, saith the Apostle, 1 Cor. 13. all things from God, all things from men.

I

And

And yet there are two things, the Love of God cannot bear,

His Dishonour.

His Displeasure.

1. *His Dishonour.* Love would have God to be God, to live in the Glory of his Majesty, in the hearts and eyes of all the world. His reproach is grievous to him that loves, for this is the Cloud that takes God out of sight. He loves and honours, and would that God should be loved and honored of all; he fears, and would that the whole World should fear him. He would receive in his own breast, every Arrow that is shot against his Maker; he would that his own Name, and Soul might stand betwix his God and all reproach, and dishonour. He would be vile, so the Lord may be glorious, so God may increase, he is content to decrease. He is not so tender of his own heart and bowels, as of the holiness of his God, Hee would suffer, and dye, and be nothing, rather than that God should not be all in all. He would rather never think, nor speak, nor be, rather than not be in word, and thought, and life, holiness to the Lord. But O what, or where would he be, rather than his own hand should be lift up against him!

To see the Lord robbed of his holiness, wronged in his wisdom or his truth, or his sovereignty, to see sin, that Devil, to see the world, that Idol, set up in the Throne, and the God of Glory made to stand aside as insignificant; to hear that Blasphemy, God is not worth this lust, or not worthy this labour, (and what is said less in every sin) is a sword in his breast. The reproaches of them that reproached thee, are fallen upon me. Love hath tasted of God, it hath fed on his fulness, it hath its nourishment from his sweetness, it hath been warmed in his bosome, all his goodness hath passed before it; upon this it lives and feeds; and having found and felt what the Lord is, its impatient
that

that all his goodness should be clouded or belyed. Love kindled from heaven, is keen; and the keen is a tender edge; the least touch of what offends, will turn it. Lam. 1. 20. *I am in distress, my bowels are troubled, mine heart is [turned] within me, for I have grievously rebelled,* Psal. 42. 3. *My tears have been my meat continually, while they daily say unto me, where is thy God!* Where is that care, and help, and that salvation of thy God, thou trustedst in! thy God is not such an one, as thou boastedst him to bee; when I remember, when I hear such things, my soul is poured out within me. Love is large; hee that loves hath a large heart, he can never receive or do too much; he would have all hee can, and hee would give all he hath to the Lord. He is tender how any thing be with-held that is due, how any thing be wasted elsewhere, that might be useful to the Lord.

2 *His displeasure.* The displeasure of men it bears and rejoyces; the wrath and rage of Satan, it bears and triumphs; though all the world, and Hell to boot, be displeased, and provoked, so God smiles 'tis well enough. Lord lift thou up the light of thy countenance upon me, and mine heart is glad; Psal. 4. *Thou didst hide thy face, and I was troubled,* Psal. 30. 7.

Let him correct me, but O not in fury; let him smite, but not frown; let him kill mee, so he will but love mee. And though he smite, though he kill mee, yet will I love and trust in him. O my God, let me rather dye in thy love, than live in thy displeasure; there is life in that death, this life is death to me. Let me not be dead whilst alive; turn away thine anger which kills my heart.

It is impatient of divine displeasure, and thence 'tis grievous to it that it does displease; thence it quarrels with sin, and falls so foul with it self for it. *Is this thy kindness to thy friend? lovest thou God, Soul? what, and yet provokest him thus daily? love, and yet neglect to seek*
I 2 and

and follow thy God ? love, and yet so lame, and so slow, and so heavy, and so sparing in thy services to him ? Is this all thy love will do ? not deny thine ease, or thy pleasure, or thy liberty, or thine appetite, or thy companion, for the sake of the Lord ? Chuse rather to pleasure thy friend, or thy flesh, than to please God ? Is this thy love ? Is this thy kindness to thy friend ? O false heart, O unworthy, unworthy spirit ; how canst thou look thy God in the face ? how canst thou say I love thee, when thine heart is no more with him ?

2. In its *Jealousie*. He that loves the Lord is jealous, and jealousie hath a tender edge ; he is jealous, not of, but for the Lord, not of his God, but of himself, lest any thing should steal away his heart from God. Love would be chaste, would not bestow it self elsewhere ; and yet is in great jealousie, it may be enticed, and drawn away. He that loves the Lord, there is not any thing, whether Wife, or Childe, or Friend, or Estate, or Esteem, that gets near his heart, but he is jealous of them, lest they steal it away : *Get you down, keep you lower, this Heart is neither yours nor mine ; O my God, 'tis thine, 'tis thine Lord, take it wholly to thee, keep it to thy self, let no other Lovers be sharers with thee.*

2. There is a *tenderness of fear* ; The tender heart is a *trembling heart* : The tenderness of fear is manifested in its

Suspicion.

Caution.

1. In its *Suspicion* : The fearful are suspicious ; they look farther than they see ; he that is in dread, will be in doubt what may befall him, he suspects a surprizal ; every Bush is a Thief, every Bait he doubts may have an hook under. There is a foolish and a causeless fear, and there is a prudent and an holy fear ; this fear is a principle

ple of wisdom, *Psal. 111. 10. Prov. 22. 3. The prudent man foreseeth the evil*, but fools go on ; the snare is never nearer, than to the secure ; bold venturous sinners never want woe, the Devil may spare his cunning, when he hath to do with such ; nothing that looks like sin, offers it self to a tender heart, but he presently suspects it ; every pleasant morsel, every pleasant cup, every pleasant companion that comes, any thing that tickles and gratifies the flesh, he looks through it ere he will touch with it, lest it betray his soul from God ; there may be a snare in the dish, a snare in my cup, a snare in my company ; and what if there should ? he feeds himself with fear, dwells, walks, converses, works, recreates himself, with a trembling heart, and jealous eye.

2. In its *Caution*. Fear is wary ; some Commanders have set their Scout-watches unarmed, that fear might make them watchful : A fearful Christian will take heed what, and whom he trusts ; he dares not trust himself in such company as may be a snare unto him ; he dares not trust his heart among temptations, he'll keep the devil at a distance, he will not come near where his Nets do lie. Blessed is he that thus feareth always. O the unspeakable mischief ! O the multitudes of sin that we run upon, through our secure hearts ! I never thought of it, I never dreamed of any such danger ; O I am undermined, I am over-reached, I am surprized ; my foot is in the snare, the Grin hath taken me by the heel, my soul is among Lyons, sin hath gotten hold on me, mine heart is gone ere I was aware, the Enemy hath come in and carried it away, hath given it to lust, to the world, to pleasure, to divide it amongst themselves, my faith hath failed, my Conscience is defiled, my Love is grown cold, my Grace withered, my comforts wasted, my Peace broken, and my God, O ! where is he become ? *Woe is me, the evil that I feared [not] is come upon me ; had I feared, I had*

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not fallen : O that I had been wise, had kept my watch, had stood upon my guard ; had I thought, had I thought, I had escaped all this danger : O Christians, be wise in season, and take heed of the fools, too late [had I wist.]

3. There is a tenderness of sorrow ; Sorrow is the melting of the heart, the stone dissolved, sorrow is the wound of the heart, a wound is tender, love is tender, and therefore Godly sorrow, which is the sorrow of Love ; you may call it a Love-sickness. Love is both the pain and pleasure of a mourning heart, it is love that wounds, and love that heals ; it is both the weapon and the oyl ; this sorrow hath its joy, the melted is the most joyful heart ; it is love that makes it sad, it therefore weeps because it loves, and it is love that makes it glad too ; It therefore joys because in its sorrows it sees its loves. 'Tis love that makes the wound, the matter of this sorrow being love abus'd, what hast thou done Soul ? who hast thou despised ? against whom hast thou lift up thy self ? thou hast sinned, thou hast sinned and hast thereby smitten and grieved thy God that loves thee, and whom thou lovest ; Thou hast but one friend in Heaven, and Earth, and him thou hast abused ; to pleasure thy lust, thou hast pierced thy Lord, thou hast transgressed his *Commandments*, and trampled upon his *Compassions* ; hast broken his *Bonds*, and kick'd at his *Bowels* ; his *greatness*, and his *goodness* ; his *Law*, and his very *Love* hath been despised by thee ; him who loved thee hast thou smitten. Is this thy kindness to thy friend ? O vile ungracious, unkinde, unthankful, unnatural heart ; what hast thou done ?

Put all this now together, and you have the heart of flesh which the *Covenant* promises, a *Tender Heart*, an heart that is tender of sin and duty, that carefully shuns sin, or is sure to smart for it ; that neither flights sin, nor duty ; that saies not of the one or the other ; 'tis but a little one ; that can feel sufferings, but not fret at them, a *Tender*

Conscience; that will neither wink at sin, nor excuse the sinner; that will not hold the sinner guiltless; nor say unto the wicked, thou art righteous; that will not be smitten, but it will smite again, that will give due warning, and due correction, a flexible tractable heart; that will not resist and rebel; that saies unto the Lord, what wilt thou have me to do? and will not say of any thing, he will have; *anything but this*. A willing dutiful heart, stiff against nothing but sin, that a word from Heaven, will lead to any thing. An *Heart of Love*; that bears good will to the Lord, and all that he does, or requires; in which Good will lies, radically every Good work; that saies not of any duties or sufferings, this is too Great, or of any sin, this is Nothing; that would be any thing, or nothing; So God may bee all. That would rather be displeased, than displease; that is not displeased where God is pleased. A *trembling Heart*, that fears more than it sees; and flies from what it fears, whom fear makes to beware. A *melting Heart*, a mourning heart, that wounds it self in the wounds it hath given to the Lord, and his Name; that can Grieve in Love, and can Love and Grieve, where it cannot weep. In sum, 'tis an heart that can feel, that can bleed, that can weep; or at least that can yield and stoop, where it cannot weep, nor feel but little, that will easily be commanded, where it is not sensibly melted, this is a soft heart, this is the heart of flesh, I will take away the stone, and give them an heart of flesh.

O what a blessing is such an heart! what a plague is an hard heart! Oh what *Prisoners* are the men of this world: in prison under Satan, in prison under Sin, bound under a curse, shut up under unbelief and impenitence: the hard heart, is the Iron-Gate, that shuts them in that they cannot get out, *Rom. 2*. Oh what an *hospital* is this world become: of blinde, and lame, and sick, and cripples, and wounded creatures! whence are all the ca-

lamities and distresses that befall them, but from the hardness of their hearts? the stone in their hearts breeds all their diseases, brings all their calamities: hath blinded their eyes, and broken their bones, and wasted their estates: there is not one misery that befalls them, but they may write up over it, *this is the hardness of my heart.* Oh what a *Sodom* is this world become, for wickedness as well as for wrath: what drunkenness, what adulteries, what oaths, what blasphemies, and all sorts of monstrous sins do every where abound! whence is all this, but from the hardness of mens hearts? if you say 'tis from other causes; 'tis from unbelief, from ignorance, from impotence, from temptations; let it be granted: yet still 'tis from hardness of heart. They are wilfully ignorant, wilfully weak, wilfully run into temptations; they shut their eyes, and stop their ears, they will not see, they will not believe. Oh what losses do they sustain! how many Sabbaths are lost? how many Sermons are lost? how many reproofs, counsels, corrections are lost? a Gospel lost, and souls thereby like to be lost for ever! oh what *prodigies* are they become? under all this sin and misery? and yet merry, jolly, laughing, and singing, and sporting, and feasting, and braving it out, as if nothing ailed them. Feeling nothing of all that is come upon them, and fearing nothing of all that is coming, Warn them, reprove them, beseech them, it is all but preaching to a stone. It may bee you have sometimes wondred, to see a company of Theeves in prison, to be Drinking and Carousing, and making merry, when they know that in a few daies they must be brought out and hanged. When thou wondrest at these, wonder at thy self. What *bitter complaints* do we sometimes here, even from the best of Saints! Oh this hard heart, oh this stubborn spirit; I cannot mourn; I cannot stoop, I cannot submit, *Isa. 63. 17. Why hast thou hardened our heart from thy fear?* Or why hast thou left us, or given us up to an hard heart? why hast thou not softened, and humbled,

humbled, and broken us? thou hast humbled us, and we are not humbled; broken us, and we are not broken; thou hast broken our Land, broken our Peace, broken our Backs, but the stone is not yet broken; oh for one breach more Lord; our hearts, our hearts, let these be once broken; our streets mourn, the Cities of our Solemnities mourn, the waies of Sion mourn, oh when wilt thou give us a mourning Spirit?

Oh what sorrow-bitten Souls are the Saints', for want of sorrow! *I mourn Lord, I lament, I weep, but it is because I cannot mourn, or lament as I should; If I could mourn as I ought, I could be comforted; If I could weep, I could rejoyce; if I could sigh, I could sing; if I could lament, I could live; I die, I die, mine heart dies within me, because I cannot cry: I cry Lord, but not for sin, but for tears for sin; I cry Lord, my Calamities cry, my Bowels cry, my Bones cry, my Soul cries, my Sins cry, Lord, for a broken heart; and behold, yet I am not broken.*

The Rocks rent, the Earth quakes, the Heavens drop, the Clouds weep, the Sun will blush, the Moon be ashamed, the Foundations of the earth will tremble at the presence of the Lord, but this heart will neither break nor tremble; O for a broken heart! If this were once done, might my soul have this wish, thenceforth my God might have his Will; what would bee hard, if my heart were tender? Labour would be easie, Pains would be a pleasure, Burthens would bee light; Neither the Command nor the Cross would be any longer grievous, nothing would be hard but sin. Fear, where art thou? come and Plough upon this Rock; Love, where art thou? come and thaw this Ice, come and warm this dead lump; come and enlarge this straitned spirit, then shall I run the way of his Commandements.

O Brethren, how little, how very little of the Tenderness is there to bee found amongst the most of Christians? The sacrifice of God, is a broken heart; Oh how far must the
Lord

Lord go to finde himselfe such a sacrifice? wee do but cast stones up to heaven, when we lift up our hearts; it is a wonder, that such hearts as we carry do not break themselves; that our Marble weeps not; that if nothing else will do it, our hardness doth not make us relent; that we should so labour under, and complain of, and yet not bee sick of the Stone.

Broken hearts, yeilding and relenting Spirits, tender Consciences, Oh where are they? afraid of sin? tender of Transgressing? or mourning under it? when shall it once be? our Lusts no more broken? our pride, our passion, our envy, our earthliness no more broken? So venturous on Temptation, so bold on Sin, such Liberty taken to Transgress, such Mincing, and Palliating, and excusing of Sin, as wee finde: Is this our Brokenness? wee are tender, 'tis true; but of what? of Dishonouring God, of abusing Grace, of neglecting Duty, of defiling Conscience, of wounding of our Souls? No, 'tis of our flesh, that wee are so tender; tender of labour, tender of trouble, tender of our carcasses, of our credits, of our Names and reputations, a tender shoulder, a tender hand, a tender foot; they can bear nothing, nor do nothing; nothing can touch our flesh, nothing can touch our Idols, our ease, or our Estates, but we shrink, and smart, and are put to pain. God may be smitten, and we feel it not; the Gospel may be smitten, the Church may be smitten, Conscience may be smitten, and it moves us not; We can fear an affliction, fear a reproach. Oh did we so much fear a Temptation, or a sin! we cannot want Bread but wee feel it; we cannot want Cloathes; or an House, or a Friend; but we feel it; We cannot want our sleep, our quiet, our Pleasure, our Respects from men, but we feel it, any thing that pinches upon our Flesh pierces our heart. We cannot pine, or languish in our Bodies, but we feel it; a Feaver, or an Ague, or a Consumption, or Drop-sie, or a bodily sickness; Oh it makes us sick at heart.

inward yoke-fellow, an unchristy servant, an ill neighbour, a scott, a sleight cannot be born; but Oh! how much Sin can be born, while our flesh will bear nothing? Oh how can Conscience bear and never complain?

Christians consider, *our flesh must be thus rendered, what ever come of it; our tenderly fed, must have soft rayment, soft Lodging, Deal gently with it, though to maintain it, Conscience must be racked, and wracked and vexed.*

When our Wills cannot be crossed, our appetites cannot be denied, but a tumult follows, the Soul is an uproar; and conscience mean while, must be denied, rated, and must go away in silence.

When the Word works no more, when the prints of it are not received; the power of it is resisted, when the rod works no more; when our stripes make no sign, when the lashes on our backs fall all besides our hearts; when wee remain so vain, and so wanton, so wilful, and so carnal, and so earthly; after the Lord hath been Preaching, and whipping of us into a better frame, when we stand upon our terms, keep our distances, our animosities, our heats, and heighths of spirit, our censurings, our quarrellings one with another, Christian with Christian, Professour with Professour, after the Lord hath been bearing us together, to make us friends, and all to learn us more Humility and Charity, Is this our brokenness? is this our tenderness? when upon any the Lords rougher dealing with us, spitting in our faces, throwing us on our backs, trampling us in the dirt, wee are yet no more brought on our knees; Is this our brokenness? when the Lord hath been awakning us out of sleep, putting his Spurres and goads in our sides, to quicken us on our way; calling to us, *Arise sleepers, put on sluggards, stir up your spirits, mend your pace.* I will not be put off as I have been; no more such loitring, and idling, and trifling, and halting, as hath been, I must have other manner
of

of service, other manner of praying, and hearing, and walking, and working, than hath been; be zealous, and amend, more labour, more care, more watchfulness, more activity, more of the Spirit, and Soul of what you profess: when we have had thus goading, and spurring us on, yet though our flesh feels, yet our hearts will not feel, nor be moved by the Goad or Spur; Is this an argument of tenderness?

VWhen great duties are little, and lesser are none; when great sins are infirmities, and little ones are nothing; when lying and defrauding, when false weights, false wares, and false dealings; when defaming, backbiting, tale-bearing, railing, reviling, do stand for little more than cyphers; when fellowship, and familiarity, with evil men in their sins; when compliance with, or connivance at their wickedness; when sinful courtings, and complementings of such, to the fleshing them, and hardning them in their waies, do pass for virtues and civilities, when frothy, wanton discourse, and communication; when scoffing and making a sport at the sins, or infirmities of others; when sinful vain jesting, wherein rather Conscience than wit must be deny'd; when all these pass for our ornaments, rather than our evils. Where's our tenderness?

When upon the auditing of our Accounts, the examining our Books, and reckoning up our Scores; where a Talent is owing, we bid conscience take thy Bill, and write down a Shekel; where twenty or an hundred sins to be reckoned for, take thy Bill, and write down ten or but one, and that a little one, when wee are so free in multiplying, and so false in numbring our iniquities; where's our tenderness.

VWell Christians, the Lord hath promised a tender heart, to make these stones flesh; and something possibly is done already upon you, towards it; O let this sad sight now laid before you, this view of what is wanting, have

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have some influence upon the making it up; let the sense
of no more done, work what is yet undone; as is said be-
fore, let your unbrokenness break your hearts; let the
stone that yet remains, make your flesh to bleed. If you
yet feel no more, may you at least feel this that you feel
not.

CHAP. XIII.

An Heart to love the Lord.

IV. **A**N Heart to love the Lord. Deut. 30. 6. *The Lord thy God will circumcise thine heart, and the heart of thy seed, to love the Lord thy God, with all thine heart, and with all thy soul.* Love is the soul of the new creature; the closure of the Soul with God. He that hath most of God, is most a Christian; and he that hath most of love, hath most of God. God is love.

In the opening of this love to God, we shall consider

Its { Object.
Act.

1. Its Object. The Object of Divine love is God. God is good, and good is amiable. God is *all good*: There is none good but one, that is God. God is *essentially Good*, Goodness in the abstract; he is infinitely excellent, he is all perfection. In this one Attribute, all the rest of the Attributes of God are included, and this in each of them. However, the Scriptures speaking to our capacities, describe God and his Glorious Attributes, in several and distinct notions; yet in each one all are included, each one is infinite, and infinite perfection, is essentially all perfection. *God is originally good*, the fountain and pattern of all that moral Good that is in the creatures; he is bountiful, and gracious, ready to do them good; and he is the felicitating end, or the blessedness of the soul. The goodness of God to his creatures, according to its different respects

respects to them, hath its different and various appellations. As it is freely bestowed, it is grace: as it respects them as *needy*, so it is bounty; as in misery, so it is mercy and compassion: as provoking, so it is patience: as it intends their good, so it is love: as it answers both their necessities and capacities, so it is all-sufficiency. All these, his bounty, mercy, compassion, patience, love, all-sufficiency, all these are in one word his goodness, and goodness calls for love. The object of this love is God, Particularly,

1. God in himself.

2. God in Christ.

3. God in all the things of God.

1. *God in himself*, as he is infinitely excellent, (as before) and so worthy of all love. God is to be loved in himself, and for himself, for his own worthiness, God is good in himself, and therefore to be loved for himself.

2. *God in Christ*. In whom alone, considering us as sinners, he can be said to be good to us.

There is a four-fold incentive of Love.

Perception.

Proportion.

Propriety.

Possession.

1. *Perception*; or the apprehension or understanding of the object to be loved; we must know before we can love; now God cannot immediately be seen by mortals; he dwelleth in light but that light is to us invisible. Christ is the Glass, in which this Glory may be seen. We cannot see God but through a vail of flesh, in the face of Jesus Christ. 2 Cor. 4. *No man hath seen God at any time, but the only begotten of the Father, who is in the bosom of the Father, he hath revealed him.*

2. *Proportion*. And there is a double proportion requisite,

1. In

1. In respect of quantity, there must be sufficiency.

2. In respect of quality, there must be suitableness.

God himself is proportioned to us, consider us as rational creatures, and in our state of innocency; is both a sufficient and a suitable good; but God in Christ only, being considered as *lapsed creatures*, in a state of sin.

God in Christ, is a God of pity and compassion to us; a God of patience, a God of mercy, with whom is plentiful redemption. A God, pardoning iniquity, and passing by transgression; loving us in our low estate, loving us and pitying us, loving us and pardoning us; loving us and washing us, loving us and saving us from our sins, and from the wrath to come. And such love is the great flame that kindles love; love breaking forth out of a cloud of wrath, and fury, and displeasure; abused love, provoked love, and yet forgiving love; to whom much is forgiven, they will love much.

3. Propriety. What's good, good for us, and [our own] good, that carries our hearts. We must love our own good, because we most love our selves. Our love to God is heightened from our due self-love; there is a *sinful* self-love; when either we love that for a self, which is not our self; when we love our flesh and fleshly interest; or when we love our selves inordinately, more than God, and God only for our selves; and there is a *lawful* self-love; when we love our selves, in the Lord, and for the Lord. And the more we thus love our selves, the more is the Lord loved by us; and the more he is our own, the more love hee hath. Now in Christ the Lord is [our] God. Our own God; even our own God. Psal. 67. 6. O God thou art [my] God, and I will praise thee. Thou art my God and I will love thee.

The Lord is God, and we therefore love him; the Lord is good, gracious, merciful, and we therefore love him, yea, and ought to love him, whether he be ours or no; but when both meet, he is God, and our God; he is good and our good; gracious, merciful, all-sufficient, and all this to us; hence is our love made perfect in us.

4. Pos-

4. *Possession*; we can love a distant, an absent good. A good that is onely possible; there's love in hope; but by how much the nearer good is to us, (that is really so) by so much the more attractive and acceptable it is. 'Tis then most in our hearts, when 'tis most in our hands. Indeed those things which have onely *speciem boni*, that are fancied good; or those things that are finite good; and good over-rated; that are judged better than they are, are loved most at a distance; because when they come to hand, we see our mistakes. But that which is what it seemed; much more, that which is above our thoughts, beyond our expectations, *infinite* good; by how much the nearer, it is ever the dearer to us. All worldly good is most valued, (at least by carnal hearts) at a distance; they promise themselves more contentment in it, than it hath to pay them; their possession is their disappointment. Whilst they Lusted, they Idolized, they adored; but when they have tasted, and eaten, it comes out at their Nostrils. Or else they sit down with the shame of the disappointed; they are either surfeited, or an hungry still. *Is this all? all you can do for mee? all the pleasure, and comfort, I shall have of you? is all my expectation of Delight, and Satisfaction, come to no more but this?* Miserable Comforters are you all! possession and fruition is the proof of all things. And vanity proved, is the less loved. But God being an all-sufficient, incomprehensible good; by how much the nearer to us, by how much the more he is ours, by so much the more we prize and love, because now we finde (when we have him, we enjoy him) that before, *the one half was not told us.*

Now in Christ, we have not onely a propriety in God, but in some degree, a present possession. *He that hath the Son, [hath] the Father also.* We see his light, wee feel his love, we taste of his goodness, we enjoy his presence, we have God with us, wee have God in us, wee have fellowship with him, he dwelleth in us, and wee in him,

him, and hence we love, and herein we rejoyce.

3. In all the things of God, in his VVord, Ordinances, Sabbaths, Saints, in graces, duties, in all his wayes, the Saints love God, and love his Word, 'tis God in the word they love; they love God, and they love Ordinances, and Sabbaths, and Saints: it is God in all these they love; they love the wayes, and works, and all the dispensations of God, and it is God in them all they love, they see God in every thing, and they love God where-ever they see him. They look on all these things with another eye, & therefore imbrace them with another heart than other men.

The Saints love to the things of God, is their love to God: for it is God in them (as was said) that they love, their love to them is founded either on

Their { Participation of God; or,
Relation to God.

Or else you may say they love the things of God, because they are

The Off-spring }
The Images } of God.
The Chariots }

1. The things of God, are the Off-spring of God; as the Saints are born from above, so all the things of God, are ἀνωθεν they come down from above, and therefore may also be called as the Apostle files them, τὰ ἄνω, things above. Phil. 3. 1, 2. If ye be risen with Christ, seek those things that are above, set your affections on things above; things above, and the things of God, come all to one; whatsoever is from God, and belongs to his heavenly Kingdome, is divine, and heavenly; and he that loveth him that begets, therefore loveth those which are begotten, and whatsoever proceedeth from him.

2. The Word and the Saints are the Images of God, the character and impression of God are upon them; the grace in the Saints, and the holy truths in the Word, are the very face of Christ, who is full of grace and truth, and this is their Rule, love God, and love his Image. K 3. The

3. The things of God are the *Chariots of God*. He that makes the Clouds his Chariots, makes also his Word, and his Ordinances, and his Ministers, his Chariots, wherein he Rides down into those lower parts to give the world a meeting. When Ministers come, and the Word comes down, God comes down in them to visit his people; as 'twas said of *Paul*, so 'tis true of *Apollos*, and *Cephas*, and all the Dispensers of the Gospel, they are *chosen Vessels to bear his Name*, before the Sons of men; and as they are the Chariots in which God comes down, so are they also the *Waggons* which he hath sent them, to fetch them up to himself; The Saints send up their hearts in their Duties, their hearts in their Prayers, in their praises unto God. Old *Israel's* heart leap'd, when he saw the Waggons which *Joseph* had sent. Oh what love doth the Psalmist express, to the House and Court of the Lord! O how amiable are thy Tabernacles! I was glad when they said unto me, Let us go up into the House of the Lord. He was glad to go thither, because thence he hoped to be carried higher, from the Mountain to the Mansion; from Mount *Zion* here below, to *Jerusalem*, which is above.

It's the duty, and the delight of the Saints to be ascending Heaven-wards, they are dead with Christ, they are risen with Christ; and 'tis not as they would with them, but when they are ascending up with Christ, they are dead with Christ, by Repentance and Humiliation, they are risen with Christ, by Faith and Sanctification, and they ascend with Christ, by Love and holy Affection: this is their Chariot of fire, a Chariot within a Chariot, that through Duties and Ordinances, rides up in its own flames to the God of Love.

Or if you will, the Ordinances of God, are our *Jacobs Ladder* reaching from Heaven to Earth; by which Angels descend, and Souls ascend, God comes down, and hearts go up, Praises go up, and Blessings comes down; thou hast not proved what an Ordinance is, what Prayer means, or Preaching means, or Sacraments mean, that

that hath not seen God coming down, nor felt thine heart ascending by them; he that hath felt this, will say, here let me dwell, let others be where they will, amongst their flocks, amongst their herds, upon their beds, or at their cups, amongst their Harlots, or in their houses; *It is good for me to be here.*

No wonder Christians, that carnal hearts are such strangers to the word, can so well fit out at Duties, and can want Ordinances; Preaching, and Praying, and Sabbaths, they can spare, and not feel their want, what wonder? What is Heaven to Earth? What is God to Flesh? These Chariots would carry them away from their Gods, carry them out of their own Country, into a strange Land, where they have neither possession nor acquaintance: But oh! what a sad wonder is it, that Saints should go up so often into the Chariots, and yet be gotten no nearer home, that they should be still so much on the Earth, that have been so often mounted for Heaven; that those hearts should still be on the dunghills, whose feet are so often on the Mountain of the Lord; that the Waggon should be so often sent down, and go up empty; scarce an heart sent up in them; yea, that they should be so far from God, when God is among them. VWhere's your love, Christians? how is it that it is still below? what have you here? your City is above, your home is above, your God, your Jesus, your Treasure is above: Oh how is it, that where your Treasure is, your hearts be not also? hear from God, and not God with the messenger? send up to Heaven your eyes, your hands, your prayers, your complaints, your promises, and still leave your hearts below? send up hearts to Heaven, and let them return again down to this Earth? Remain Earth, and Flesh, and Filth, and Vanity, after so much converse or pretence to it, with the holy God of Spirits: Lovest thou God, when thou canst so often go where he is, and not care to see him? or if thou meet

him, canst let him go without a blessing? or if he blest thee, canst go presently and exchange thy Fathers blessing for a Mess of Portage? canst lose a duty in a dinner, the comforts and revivings of a Sermon, of a Sacrament, of a Sabbath, in an hours carnal converse in the world? did we love our God more, certainly we should be more with him, and to better purpose. His meetings would be more precious, and the fruits of them more lasting. VVe should neither go away without his blessing, nor throw it away when we had gotten it.

This much for the object of Love.

2. Its Act. Love is a natural affection. The love of God is the souls clasping or closing with the Lord. It is the expansion, or going out of the heart, in its strength, after God, the uniting or knitting of the soul with God, with a complacency and acquiescence in him.

There are three things included in this love.

1. The strength of the heart making out after God. This is that which is commonly called our *amor desiderii*, or our love of desire, the breathing, or thirsting, or panting of the heart after God, *Psal. 42. 1*. The hearts working God-wards with its might; loving him above all things; desiring him above all things, and that both *intensive* with the greatest vigor and intention, and *adequate* as its compleat, and adequate object. God is its All. *Whom have I in heaven but thee, and there is none upon Earth that I desire besides thee.*

2. The uniting of the Soul with God. Our cleaving to him. By love heart cleaves to heart, Soul cleaves to Soul. Its said of *Sechem*, *Gen. 34. 3*, that his heart clave unto *Dinah*. He loved her with his heart, she was gotten into his heart, and there his heart holds her. *Acts 11. 23*. *Barnabas* exhorts the Church, that with purpose of heart they would cleave unto the Lord. It is the knitting of the Soul with God. Its said, *1 Sam. 1. 18*. That the Soul of *Jonathan* was knit with the Soul of *David*, and *Jonathan* loved

loved him as his own Soul. And of Jacob, Gen. 44. 30. to
 express his tender love to Benjamin, 'tis said, his life
 was bound up in the Lads life. Of the multitude of
 believers we read, Acts 4. 32. that they were all of one
 heart, and of one soul. Their love had knit them up all in-
 to one. By love we are one with God, and he with us. It
 is the souls willing of God, as I may so speak. Willing
 of God to it self, and willing it self, and all to God. All
 praises, all honor, all blessedness to him. Be thou mine,
 Lord; nothing less, nothing else. Be thou mine, I need
 no less, I desire no more, Let me be thine, be to thee,
 be for thee, thy servant, thy sacrifice, or what thou wilt;
 and let all mine be thine; mine heart, and my hand, and
 my tongue, and my time, and mine interest. Let all
 thine be to thee; thy Heavens and thy Earth, with every
 person, with every creature in them. Let every heart, e-
 very mouth, every limb, every creature, be a praise to
 the Lord. Let the Lord live, and blessed be my Rock; let
 the God of my salvation be exalted. Let every knee bow,
 let every tongue confess unto God. This is the *amor u-*
nionis, our love of union, as 'tis called. And 'tis the
 heart, the very essence of saving-love, wherein are inclu-
 ded both our accepting of God, and our surrender or re-
 signation of our selves unto God. *Amor non est nisi do-*
num amantis in amatum. And our wishing and willing
 all glory, dominion and blessedness to him. And so here
 also is our *amor benevolentiae*, our love of benevolence.
 All these may be included in that opening of the heart,
 mention'd Acts 16. 14. It's there said, that the Lord
 opened Lydia's heart. The heart is then savingly open-
 ed, when it freely sets out it self upon God, all its
 streams run in to the Lord; and when it takes in, and
 takes down God into the depth of the soul. The heart
 thus opened to the Lord, when God is come in, will close
 upon him. Abide with me; thou hast entred upon thine
 habitation, oh let this be thy dwelling for ever. Only

this must be farther added, that with God it takes in all things of God; his Word, his Ordinances, his Waives and all his Dispensations: With his Love, his Laws, with his Comforts, his Counsels; with his Counsels, his Corrections; with thee, I accept of all that's thine; both thy yoke and thy cross, thy self, Lord, thy love Lord, and what thou wilt with thee.

3. *The Souls taking pleasure, and taking up its rest in him.* This is call'd our *Amor complacentia*. Where we love, there will be a delightful stay or immersion of the minde upon God. *Ubi amor, ibi oculus.* The object dwells in the eye; we are still looking where we love. *Anima est ubi amat.* When I awake, I am still with thee; there his thoughts are, of him is his meditation all the day long.

My meditation of him shall be sweet. He that loves, dwelleth in God, *I will dwell in the house of the Lord forever.* And why there? why there his God dwells, and therefore there his soul takes up its dwelling. There is also an acquiescence of the heart in him. *Return unto thy rest, O my Soul.* But this is not felt, till love hath obtained: Till the soul feels it self to love, and to have what it loves; to love, and to be beloved; to accept, and to be accepted of God. When it comes to this, then I have enough. *I am my beloveds, and my beloved is mine.* And here is the sweetness of Religion, the marrow and fatness of godliness, *the pleasure of love*: VVhen I love, I can rest; when I can rest, I can rejoyce; when I feel my self to love, I know I am beloved; and then what is there wanting? VVhere love is a stranger, joy is not known; we can never take comfort in any thing, but in that which we love. VVhen take we pleasure in eating, but when we have meat that we love; VVhat is a friend, or a wife, or a childe, when we love them not? VVhat is society or communion, where love hath not first made an union? *can two walk together except they be agreed?* with little comfort sure; they would be better pleased; were they

they parted asunder. 'Tis love that is the pleasure of
 our lives. 'Tis love that makes Heaven sweet.
 there we shall have our fill of joy, because there we have
 our fill of love: Heaven would bee no Heaven, God
 himself could not be the joy; if hee were not the love of
 his Saints. VVhat bitter draughts will love sugar? sin, and
 lusts, and all the filth of the flesh, are sweet morsels to
 carnal hearts; 'tis meat they love; God is nothing, Christ
 is nothing to them; *What is thy beloved more than other
 beloveds?* Religion is a bondage to them, holiness a wea-
 riness; not the labours only, but the joys of the Saints
 are empty and unsavoury things; *there are no feasts but
 Love-feasts.* Love is both the *best dish*, and the *only sauce*
 to every dish; 'tis the best dish; he that feeds on divine
 love will never complain of a short meal; and 'tis the
 only sauce for every dish; 'tis but unsavoury meat that
 is not seasoned with love; wee may a little change the
 proverb, *Love is the best sauce*: Bee the meat never so
 excellent, it will not relish if it be not loved. Love will
 make any thing down. VVhen it puts such a sweetness
 into sin, that even death and hell will down with carnal
 hearts for its sake, oh what a feast will love make of ho-
 liness and glory! get love to Christ, love to Religion,
 and you will never demand, *Where is the blessednesse?*
 where is the sweetness?

Love will sweeten both the comforts and the exerci-
 ses of Religion; 'twill make duties sweet, yea, and suf-
 ferings sweet: there are two things that are naturally
 sweet to love,

To please. To praise.

1. He that loves, vwill *please*; and observe vvhom he
 loves: Hovv careful are such to watch themselves, that
 they grieve not their friend? vvhat study does love put
 them upon, to finde out vvhat's grateful and acceptable?
 Acceptible looks, acceptable language, acceptable en-
 tertainment; vvhat vvilt thou Lord? vvhat vvilt thou

have me to be? a servant? a door-keeper? a servant of servants for thee? I will be nothing but what thou wilt have any thing that thou wilt have me. What wilt thou have me to do Lord? let me know thy will, appoint me my work. *O that my wayes were so directed, that I might keep thy Statutes.* VVhat wilt thou have of me? wilt thou have mine idols, mine ease, or mine honor, or my pleasure, or my house, or mine estate? wilt thou have mine *Isaacks*? is there any thing dearer to me than other, that might be an offering to the Lord? wilt thou have my liberty or my life? behold all is at thy feet; I can keep back nothing thou callest for.

Hence love is said to be the *fulfilling of the Law*; there is in this good will, radically every good work. It would *walk worthy of the Lord unto all pleasing*, being fruitful in every good work. Love is generous, it would do great things, noble things; what shall I do for him whom my soul honors? O for a gift that might be worthy of him! but I have nothing, my goodness extendeth not to thee; it would give more than it owes; but where it cannot do so, where it cannot be generous, yet it would be just; it would level all accounts, and pay all debts; love would have nothing but love owing. It would give to all their due; it would not die in the debt of a servant, of a stranger, much less (could it help it) would it default from the God of Glory. That's the daily charge of love, *pay what thou owest*. Its Receipts and Returns are a pleasure to it; any thing that comes down from heaven, and every present it has to send thither, is a joy to love. This is the message that both speak, *happy soul, thou lovest, and art beloved*. It catches at all opportunities to send up messages of love, and knoweth no fitter messenger to send by, than by the hand of Duty; every duty is dispatched with this superscription, *The tribute of Love*.

Love is the *spring* that sets all our wheels a going, the *Womb*, in which all our works are formed; the *fire* in the heart,

heart, that vents it self in our words and wayes. *The fire kindled; then spake I with my tongue.* Love is to a Saint, what malice is to Satan; that which gives force to all his workings. Satans temptations are called fiery darts, and this, not only because they are headed, and barbed with fire; as poysoned arrows, they burn where they hit; they set sin on fire, they set the soul on fire, burning with lust and wickedness, but because they are *winged with fire*, and forced with fire; the bullet is fired out of the Gun, and thence it flies so fiercely. 'Tis the malice of Satans heart, that fires out all his darts. What malice doth with Satan, that doth love with Saints. It sets the heart in a flame of holy zeal and activity for God, *Jer. 20. 9. Thy word was in me as fire,* (it hath kindled a fire there) *I was weary with forbearing.* An heart of love is weary, not of action, but of idleness: *Weary with forbearing,* not with doing; never weary of doing much, ever weary of doing nothing. *O God, my heart is fixed, my heart is fixed,* saith the Psalmist, *I will sing and give thanks.* Love will add, *O God, mine heart is fiered, my heart is fiered;* there's a flame kindled; mine heart burneth in holy desires and zeal for thee; and where love hath set the heart a burning, the heart will set the hand a working, and the feet a running.

2. He that loves, will praise whom he loves. Praise is comely, and praise is a pleasure to the upright in heart. 'Tis the delight of love, to bespeaking of the perfections, of the virtues, of the beauties, of the excellencies of her beloved. The Spouse in the Book of *Canticles*, whose whole language is all love, her heart is so full, that her lips overflow with the mention of the excellencies of Christ: *My beloved is white and ruddy, the chiefest among ten thousand:* His head is fine gold, his eyes Doves eyes, his cheeks a bed of spices, his lips are lillies, his hands are gold-rings, his legs pillars of marble, his countenance excellent, his mouth sweet; yea, he is
alto-

altogether lovely; this is my beloved, and this is my friend, O Daughters of Jerusalem, Cant. 5. who is a God like unto thee; glorious in holiness, fearful in praises, doing wonders? Great is the Lord, and greatly to be praised, in the City of our God. Thy Mercy, O Lord, is in the heavens; thy faithfulness reacheth unto the clouds. Thy righteousness is like the great Mountains, thy judgements are a great deep. How excellent is thy loving kindness, O Lord? therefore the Sons of Men put their trust under the shadow of thy wings. I will speak of the glorious honour of thy Majesty, and of thy wondrous works: the Lord is gracious, and full of compassion, slow to anger, and of great mercy. The Lord is good to all, and his tender mercies are over all his works. Let all thy works praise thee, O Lord; let thy Saints bless thee; let them speak of the Glory of thy Kingdom, and talk of thy Power; let them abundantly utter the memory of thy Goodness, and sing of thy Righteousness. O my God, thou art all Love, all Goodness, all Grace, all Glory; O let thy servant be all praise. Let this heart be an altar, and every service a sacrifice; let this mouth be a trumpet, and every word a Psalm; let my breath be as incense, and every member a censer. Let all that is within me, my soul, with all its powers; let all that is without me, my body, with all its members, shout for joy, and sing forth the high praises of God. This is the voice of Love.

And now you have another excellency of the new heart laid open to your view; Love: An heart to love.

Christians, prize this precious Grace, prize it, and you will write down this word also, among the great and precious promises; and if you would prize it aright, take your estimate of it from its worth, and its want; as wee use to prize Jewels from their

Excellency.

Rarity.

1. Prize it according to its worth and excellency.

Why,

Why, what is the worth? *Cant. 8. 7. If a man would give all the substance of his house for love, it would be esteemed.* The whole world is not of that value, to be a price for love; no, it must come by gift, it's not to be bought for money; love is worth as much as a soul, and that's more than all the world. *What shall it profit a man to win the whole world, and lose his own soul?* Love is as much worth as all Religion; 'tis the soul and the substance of all Religion; all the Graces, the duties and exercises of it, are only valued according to the love that is in them: What is knowledge, faith, hope, patience, without love? what is prayer, fasting, alms, without charity? They are worth nothing, shall I say? nay, they are nothing; if I had all knowledge, and all faith, and were all prayer, and all labour, and all suffering, and had not charity, I were nothing: Love is worth as much as Heaven is worth, as Christ, as God is worth to us. God is love, and God is not, if love be not in us. Dost thou prize thy substance? Is thy house, or thy money, or thy Lands, any thing to thee? Dost thou value thy Soul? Is Religion, is Heaven, is Christ, is God himself, of any account with thee? Then prize the love of God; without love, God is no God to thee, Christ is no Christ to thee, Heaven is no Heaven for thee, better thou hadst no soul, no being, than no love. O prize the love of God, prize and seek, prize and pray; pray as for thy life, as for thy soul, as for thy everlasting Kingdome; *Lord, let mee love thee:* Get love, and get all; Love, and thou wilt be holy; Love, and thou wilt be humble; Love, and thou wilt be fruitful; Love, and thou wilt please, praise, and enjoy thy God; Love, and thou wilt fear, serve, suffer and die for him; Love, and thou shalt live; prize love, prize it according to its worth. And

2. Prize it according to its rarity. Things excellent are rated something the more for their scarcity; scarcity raises

raises the Market; the Word of God was precious in those dayes, 1 Sam. 3. 1. that is, when there was a famine of the Word, when there was no open Vision: O were the love of God as precious as 'tis rare! What a spiritless carcass is the Religion of many Professors? what's become of the soul of it? Oh! we freeze in our duties, we freeze in our devotions, we are almost frozen out of them all; if we have a sacrifice left, what fire is there to offer it up? *The God that answereth by fire, let him be God*, said *Elijah*; the heart that asketh by fire, that ascendeth in fire, let that be the heart for God: *Behold the wood and the fire, but where is the Lamb for the Sacrifice?* We may say, behold the wood and the sacrifice, but where is the fire to offer it up? our Spirits have taken a cold, the chill of them appears in all our duties; *Rabbi, where dwellest thou?* Love, where dwellest thou? Zeal of God, where is thy abode? how many houses must we search? how many hearts must we walk through, ere we find thine habitation? The Apostle tells the Romans, Rom. 10. 2. *That they have a Zeal of God, but not according to knowledge*; we have the knowledge of God, but oh! where is the zeal? *The zeal of thine house*, saith the Psalmist, *hath eaten me up*; but is not that Eater eaten? The house hath burnt up the fire, or if there be any fire left, is it not strange fire? not the fire of love, but of lust, of pride, or covetousness, or that wild-fire of envy and contention that heats our spirits? *Jehu* was also on fire against the house of *Ahab*; *Come see my zeal for the Lord of Hosts*. That fire was fury, not love; or if 'twas love, 'twas self-love; not the love of God that made all that flame; such hearts are like the evil tongue, *James* 3. *Set on fire of hell*. Such heats are not from above, but are earthly, sensual, devillish; we freeze still, while we thus fry; our preter-natural heats have extinguished the super-natural.

O! how little *kindly warmth* do we find in our spirits? do we feel our hearts working upwards, ascending in our flames? VVe all pretend to love, but consider, are our hearts making out in their strength after God? VVe wish well to his Name and Interest, we wish he were ours; we wish our selves his: O! if wishing were loving, what Christians should we be? But doth the Kingdome of God suffer violence? VVho are they that so run, as if they would take God by force, take Heaven by force? The Kingdome of Heaven may offer violence if it will, and take us by force; but how little violence doth it suffer? VVe say, we love God; but is there not something else we love more? VVe desire to be holy, but is there not something else we desire more?

Oh how few hearty friends hath Christ in the world! and how little love from these few? so little, that we cannot tell our selves whether it be any thing or nothing; how hard are we put to it? VVhat a narrow search must we make? how many arguments must we consult? how many marks must we consider, ere we can prove we love him? and yet at last are still in doubt whether vve love him or not.

When vve love our carnal friends, our VVives, our Children, we can feel that we love them; when we love our Ease, or our Estates, or our Liberties, we can feel that we love them; but our God, we cannot tell whether we love him or no: How few of us can boldly make our Appeal to him; *Lord, thou knowest that I love thee.*

Oh how many wounds doth Christ receive in the house of his friends! how many slights must he put up? how often when he hath sate down in his own (in the highest) Room, have we said to him, *Give this man place?* give this friend, or this business place, and so made him take the lower Room?

How

(112)
How hath he, when he hath come to our doors,
(his Love hath often brought him thither) how often
hath he both stood, and knocked, and called; *Open to me
my Love, my Sister*; and there been made to stand and
wait, when strangers have been gotten in, and taken up
all the rooms? The world can never come out of sea-
son, but Christ is fain to wait his seasons, when he can
find us at leisure; if there be any other Guest with us,
our Lord must wait; *Gather way for this time, when I have
a convenient season, I will send for thee*; how often have
we agreed and appointed to meet the Lord at such an
hour, in our Chamber, in our Closet, to have converse
and communion with him in duty; and if any thing
come in to carry us another way, then presently, *I
pray thee have me excused*; or, if we do keep our time,
and shut in ourselves with the Lord, and sit down to
duty, what a multitude of thoughts presently fall a
knocking at our doors? and away our hearts go present-
ly with them, to the ends of the earth, and leaves no-
thing but our carcases behinde with the Lord. O were
our love stronger, our cries would be louder, and would
drown the noise of these knockings, that they would not
be heard nor heeded, it would command silence to every
impertinent thought. I charge you, O Daughters, that
you stir not, that you disturb not my Beloved, and my
Soul; more love would command their attendance up-
on the work of the Lord, would gird up the loins of the
mind, and gather in all its scattered Messengers: Come
all ye powers of my Soul, come and do your homage,
come and help in the service of my God.

Oh! at what distance are we content to live from the
Lord, sometimes for many daies together? Our souls
and our God are grown strange, and yet we can be
merry and quiet; we can be without the presence of
God, and yet never miss it; not a smile from his face,
nor a look of love from us to him, and yet no trouble
follows:

lows: The Sun may be eclipsed, or under a Cloud, and yet no darkness upon our spirits; we do not walk in darkness when we have no light; sorrow and sadness is as far from us, as God is from us; we can warm our selves at our own fires, and rejoyce in the light of our own sparks, as if these were the Sun: We can do as well in a Mist, as in the Sun-shine; day and night are both alike to us: The Children of the Bride-chamber do not fast, but can feast and make merry, when the Bridegroom is taken from them; their carnal contentments they can make a shift with, to supply the room of their Lord. Can we not sometimes go where our Lord feeds, and never find him? Go to pray, or go to hear, or go to a Sacrament, and the Lord never meet us there, and yet can return well enough satisfied? When we thus want communion with God, and [can] want it; where's our love? what love is that which can so well bear the absence of her Beloved? Call me no more *Naomi*, pleasant, but call me *Marah*, bitter; *I went out full, but I return empty*: Full of grace, full of joy, because full of the Lord, but behold all is gone, my Husband is lost, my God is departed from me: Call me no more *Naomi*, but call me *Marah*, for the Almighty hath dealt bitterly with me, hath hid his face from me; for these things I weep; mine eyes, mine eyes run down with tears, because the Comforter that should relieve my soul, is far from me; such are the tears of love for her absent Lord.

Oh how little Conscience is there made of bestowing that on the Lord, which we have bestowed on him! We give and take; we pretend to have given all to God, but are we not often taking away what we have given, and bestowing it elsewhere? Love would have all we have, running into God, and would have nothing run besides; but oh what waste is there made of our time, of our parts, and other Talents, which were they well husband-
ed,

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ed, would come to much, and be given to the Lord. when so many daies and hours run out, and no account taken of them, on what, or on whom they are consumed; when our eyes, and our ears, and hands, and tongues, which were made for God, the Devil and Lust must so often have the using of them; when back and belly, and friends and companions, must carry away what should be spent on God and souls; when what should be allowed for Religion, and Charity to have the spending of, must be at the disposal of Pride, Prodigality, and Gluttony; when our prayers, our fasting, our preaching and hearing; all our duties must become sacrifices to our lust, our Idols are suffered to devour the sacrifices of the Lord; When our pride and fleshly ends must have the offering, and eating of our sacrifices, this must make our prayers, and preach our Sermons, and keep our Fasts, and give our Alms, and wear the credit and honor of them as its own Crown; When God is thus robbed, and we let the thief run away with all, and is never pursued or questioned, oh! where is our love?

Oh! how little pleasure do we take in the Lord? What a weariness is it to us, to wait upon him? how glad are we when we come [back] from the house of the Lord? When we come off our knees, come out of our Closets? VVhen the Sabbaths are gone, and the New-Moons are over, and we make our Returns from Heaven to Earth? how much work have we to keep our hearts by the Lord? how do they sink away ere we are aware? and whilst we are in his presence, how seldom do we rejoyce in his presence? VVhat hungry meals, what jejune feasts do we make before the Lord? VVe relish not his dainties; his VVine is but Lees, his Mallow and his fat things, are but leanness to our souls; a little love would sweeten every drop, would season every morsel that comes from his Table; would make our very Fasts to be pleasant bread: VVe feed upon the Dish

Dish or the Trencher, and not the Meat; on the Bone, and not the Marrow; Ordinances, and the External Exercises of Religion, are but the bone, or the shell, or the dish, it is God that is the Kernel, the Marrow and Fattness. How little Communion have wee with the Lord, in our approaches to him? and how little sweetness do we finde in the little we have? Communion is the pleasure of Love, and Love is the Sweetness of Communion. Now I am where I would bee. O! how amiable are thy Tabernacles? Very pleasant art thou to me, O Lord; that is the voice of Love. Had we more love, we should be more spiritual; and spiritual things would be more grateful to spiritual hearts: Divine love is like the fire, it rarifies and changes hearts into it's own likeness, and then there's sweetness; O we are carnal, and that's enough to evidence, that there's little of the love of God abiding in us.

Consider these things, and you will see that love is a rarity, there's but little true love in the world. O prize the love of God, let its want make it prized; shall it be so rare, and yet so cheap? prize it, and press on after it.

What do these hearts below? are they not still below? so cold, such clods of clay, and yet above? so carnal, so sensual, and yet in Heaven? so hungry, and so greedy in sucking the juice of this earth, in taking in its pleasures; so busie in digging out the Wealth of the Earth, and searching for its treasures, [hearts] so busie this way, and yet not here? how canst thou say, I am walking with the God of Glory, when thou art still worshipping the gods of the Earth? How canst thou say, *this heart is risen, it is not here*; when it may be said to thee, *Behold the place where it lyes*; it is still in the Field, in the ridges and furrows thereof; it is still in the Mines, in the heart of the Earth, see the place where it lies: Wee sow our hearts with our seed; wee

L

- send

send them down to digg in the heart of the Earth.

But what do these hearts below? *Sursum corda*, get you up, get you up; leave nothing but the Mantle here, your Carkasses, Earth to Earth, Dust to Dust. Come, heave these souls Heaven-ward; let them take the wing and be gone: O that I had the wings of a Dove, that I might fly up, and be at rest; bee lower than ever by humility, but let love be on high.

Behold those *Cords of Love*, that are let down in every Ordinance, in every Providence; there's a Cord let down to gather up hearts; hearken to those *Calls of Love*, come up hither, come up hither; We come Lord, thou bidst us come, O lend us thy hand, and lift us up.

Come on Christians, come let's be happy; if we love, we are happy: come let's rejoyce, if wee love we joy: come let's live, we dye, we dye; while we linger on this earth, if we love we live; let's live, and let our life bee love; let our works bee *labours of love*, our sufferings *feels of love*; our sorrows the *ferrows of love*, our wounds *loves scars*, our prayers the *cryes of love*, our praises *love-songs* to our Lord and God. Let every duty, every exercise, let every member, every power, let our bodies, let our souls be *loves Sacrifices*; as we see in all his, so let the Lord see *Love* in all our waies.

Canst thou not *Love*? look till thou canst; look up to thy God, send up thy thoughts thither; let thy Meditations be of him; these will not be long before the Throne ere they ferch up thy heart: Look on thy Jesus, behold his hands and his feet, come and put thy finger into the print of the nails, and thrust thine heart into his side, and there let it lie till thou feel it warm; Look up to thy Jesus, lift up a prayer, Lord let me love thee; if thou lovest, let me love thee; I will seek, till I can see; let me see, till I can love. What have I here Lord? My All is with thee, my help, my hope, my treasure, my life is hid with Christ in God: And yet behold, this All is nothing to me,

me, while mine heart is no more with thee, take it Lord; take it up, where my Treasure is, there let mine heart be also.

Doubting Christian, who because thou lovest so little, fearest thou lovest not at all; cry for more, but be thankful for what thou hast; be *ashamed* thou lovest no more, but be not *dismayed*; thou complaineest thou canst not love God, but dost thou love his Image, his Saints, his Word, his Works, his Ways? Whilst thou sayest thou lovest not God, dost thou love Godliness? If thou canst not love, canst grieve, canst lament after him? Hast thou chosen, dost thou hang upon, trust in the Lord? If thou canst not love, canst fear and follow the Lord? If he be not sensibly in thy affection, is he in thy thoughts, in thy mouth, in thy eye? Is he thy aim, and thy scope? Dost thy course bend towards him? Comfort thine heart in these things, thou maist see, though thou canst not feel thou lovest.

CHAP. XIV.

An Heart to fear the Lord.

AN heart to fear the Lord. *Jer. 32. 40. I will put my fear in their hearts, that they shall not depart from mee.* I shall proceed to the opening of this by these steps; I shall shew, 1. That the Lord God is a dreadful God. 2. That the Lord hath put the dread of himself upon the hearts of all the earth. 3. That yet by sin the heart of man is much hardned from the fear of the Lord. 4. That God will recover his honour, and again put his fear into the hearts of his people. 5. What this fear of the Lord is, that he will put into them.

1. The Lord God is a dreadful God; he is dreadful in the Excellency and Glory of his Majesty, *Job 13. 11. Shall not his Excellency make you afraid, and his Dread*

fall upon you? His Power is dreadful. Fear ye not mee, saith the Lord? Will yee not tremble at my Presence, which have placed the Sand for the bound of the Sea, by a perpetual Decree, that it cannot passe it, and though the Waves thereof toss themselves, yet they cannot prevail; though they roar, yet can they not passe over it. Fear yee not me, saith the Lord? He that did this, what can he not do? His wrath is a dread, Jer. 10. 10. At his wrath the Earth shall tremble, and the Nations shall not bee able to abide his indignation. Yea, his Holiness, his Truth, his Righteousness, and all his Name, Deut. 28. 58. That thou maist fear this glorious and fearful Name, [the Lord thy God.] The Lord God is a dreadful God.

2. The Lord God hath put the dread of himself upon the hearts of all the earth. Not the best onely, but the worst of the Sons of men. I am a great King, saith the Lord, and my Name is dreadful among the Heathen. This dread of the Lord breaks forth upon them.

1. From the Impress of God upon the Natures of all men. As the Law, so the Being of God is written in their hearts, he hath his witness in their Consciences. If the Atheists of the Earth could answer all the Arguments from without, proving that there is a God; yet they can never confute their own Consciences. If the Works of God do not, their Reins shall instruct them; if they will not see, whether they will or no, they shall feel that there is a God; and wherever God is felt, hee is feared; even when their mouth speaketh proud things, their heart shall meditate terror; and when nothing else is, they shall be a terror to themselves.

2. It is encreased by the great works of God, his wonders that he doth in the World; his Thunder and his Hail, his Winde, and his Waves, his Earth-quakes, make an Earth-quake in hearts.

3. It's further heightned, by his Judgements which he executeth on the Earth. The Judgements of God, are

the God revealing himself from Heaven, against the ungodliness and unrighteousness of men, and doth then strike most terror, 1. When he smites suddenly, and makes quick work with sinners: as when Herod was smote by an Angel of God, Nadab and Abihu consumed by fire from God, immediately upon their sin. Sudden strokes shake secure hearts. 2. When he executes strange Judgements, makes a new thing, as in the case of Korah and his company, he made the earth to open her mouth upon them, and swallow them up; so he made the flies, and the frogs and the lice, &c. to be the executioners of his Wrath on Pharaoh. 3. When he executes great wrath for little sins, as men account them; as in the case of Uzzah, whom he struck dead, for but touching the Ark when it shook. 4. When he exercises great severity on his own, on those that are near him. If he spareth not his Sons, what will he do with his Enemies? If these things be done on the green Tree, what shall be done on the dry?

4. Yet further, By their Conscience of guilt, and their binding over to the Judgement to come. The sin of Judah is written with a Pen of Iron, with the point of a Diamond, it is graven upon the Tables of their heart. The sin of Judah is written; yea, and the sin of the Gentiles also, Rom. 2. 15. Their Conscience also bearing witness, and their thoughts the mean while accusing. And where their sin is written, there their Judgement is written; which even Nature it self will teach, doth inevitably follow upon sin; and this is the great dread that is upon them. The very mention of Judgement to come, made a Felix tremble at the face of a poor prisoner. This is the terror of the Lord, mentioned by the Apostle, 2 Cor. 5. 10, 11. Wee must all appear before the Judgement-seat—Knowing therefore the terror of the Lord, wee perswade men. Death is said to be the King of terrors; and this is the terror of death, after that the Judgement.

All these, the impress of God upon their hearts, the Wonders of God in the World, the Vengeance of God executed on sin, the sense of Guilt, and of a Judgement, to come; do preach to the Consciences of sinners, that it is a fearful thing to fall into the hands of the living God.

3. Yet by sin the heart of man is much *hardened from the fear of the Lord*. Sin blindes the eye, and hardens the heart, brings into danger, and puts out of fear. Who in such danger, and yet who so bold as the blinde sinner? When the understanding is darkened, the next word we read is, *Past feeling*, Eph. 4. 19. There is included in the very nature of sin, a sleighting of God; and by once sleighting, we learn to sleight him more. Sleight the command, and you will quickly Sleight the Curse. Laugh at duty, and 'twill not be long e're you laugh at fear. And when *sin* hath thus hardened, God will also harden, lets the sinner alone, suspends his Judgements, smites the sinner with judicial blindness, and gives him up to a *Reprobate minde*, Rom. 1. 28. And when once they come to this, then Hell is broke loose: For what follows? ver. 29. *Being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness, and what not*, Psal. 36. 1. *The transgression of the wicked saith within my heart, there is no fear of God before his eyes*, Gen. 22. When Abraham had such a thought, Surely the fear of God is not in this place, what thought he, was there then? Murther, Adultery, Rapes, all manner of Villany. *What sawest thou amongst us, that thou hast done this thing?* What hurt, what evil didst thou see amongst us? What evil? Evil enough to make mee afraid: I thought the fear of God was not here, and there needs no more to make me afraid. Say of any person, *The fear of God is not in this man*, and you therein say, *The Devil is in him*; here dwells sin, and all manner of wickedness.

Say of any place, *The fear of God is not in this place*,
 and if you finde it an *Egypt* or, *Sodom* for abominations,
 you will not wonder, *Pfal. 19. 9. The fear of the Lord*
cleans: that is, not onely formaliter, but effective, it
 cleanseth: Where this is not, every unclean thing may
 dwell. The reason why this World is such a World as 'tis,
 such a wicked world, such a treacherous, deceitful, ungod-
 ly world, why there is so little Faith or Truth, or Mer-
 cy, or Charity, or Sobriety, is, because there is so little
 of the fear of God. Sin hath cast out fear, and this hath
 brought forth sin in abundance. The Law is nothing,
 Threatnings are nothing, Conscience is nothing, God is
 nothing to men, because he is not their fear. Wickedness
 is as righteousness, villany as honesty, prodigality, de-
 bauchery, as temperance and sobriety; yea, and hath
 gotten the start of it: it faceth the Sun, it lifts up the
 head, it wears the Garland; it paints it self Vertue, Ge-
 nerosity, Gallantry, the Beauty and Ornament of the
 World, where the fear of God is departed.

God may promise, threaten, command, *Hearken to*
my voice, turn at my reproofs, cast away your transgressi-
ons: Awake from your wine, be chaste, sober, be hum-
 ble; let your merriment be turned into mourning, your
 jollity into heaviness. Remember your Creator, remem-
 ber your souls, why will you dye? Turn and live: God
 may speak thus once, and twice, and ten times, but is
 not regarded; his words have no weight, his counsels
 have no credit, his warnings are of no value with hard-
 ned fearless hearts. If the Devil speak but once, he is
 heard; if Lust speak but once, 'tis obeyed; if a proud
 Companion speak but once, he is followed, whilst the
 Word of the God of Glory is made a reproach, and a
 scorn. O the intollerable contempt that's poured out
 upon the most High, by men that fear not God: Make
 thy Promises, and give thy gifts to whom thou wilt; give
 Grace, and give glory where thou pleasest; the world for

me; my Pleasures, mine Honors, my Liberty for me; this world for me, look after the other who will. Let the Lord threaten, let the day of the Lord come; let it hasten, that we may see it; let the Almighty do his worst, I will not hearken nor turn. This is the blasphemy of hardned, fearless hearts.

4. God will recover his Honour in the hearts of his people. He will put his fear in their hearts, whilst others are hardned, they shall tremble; whilst others kick, they shall stoop; whoever despise me, of these will I be had in honor.

5. What this fear of the Lord is, that hee will put into their hearts. The fear of God is taken in Scripture,

1. Sometimes more *largely*, as it comprehends all Religion. *Job* was said, *Chap. 1.* to be a man fearing God; that is, a godly man; but in this sense I shall not here speak of it.

2. Sometimes more *strictly*, as a distinct grace, as distinguished from Faith, Love, Hope, and other graces of the spirit. And being taken in this sense, there are these two things included in it.

1. A Reverence of God.

2. An abhorrence of evil for Gods sake.

1. A Reverence of God. To fear God, is to have the awe of God abiding upon the heart, to bee under a sense of the Majesty and Glory of the Lord, shining forth in all his Attributes, especially in his holiness and Omniscience; the glory of his Holiness; and the sense of such an holy eye upon the soul, strikes it with dread and consternation. This is expressed in Scripture, by *Sanctifying the Lord in the heart*, *Levit. 10. 3.* *I will be sanctified in them that draw nigh me.* *Isa. 8. 13.* *Sanctifie the Lord of Hosts himself, and let him bee your fear, and let him be your dread.* There is mention in Scripture of a *sanctifying of God*, and a *justifying of God*. As God doth justify and sanctifie his people, so they are to justify

to and sanctifie God. These two, the justifying and sanctifying of God, though they bee much the same; yet there is some difference betwixt them: To sanctifie God, is to reverence him in our hearts, and to represent him in the Glory of his Holiness before men. To justifie God, supposeth a sinful judging, and foolish charging of God in the hearts of men, and is our vindicating of him from such charges. Is God righteous? How is it then that hee is so partial in his dealings with the righteous and unrighteous? that hee deals worse with those that fear him, than with those that fear him not? Is God good? How is it then that he is so hard, not only in imposing, but inflicting such hard things upon his own? Is God true? How is it then that he fails his people so often, when he hath said, I will never fail them nor forsake them? Our flesh hath failed, yea, and our heart hath failed, yea, and our God hath often failed us too; we have often called, and have had no answer; we have often trusted, and have had no deliverer. Yet God is righteous, yet God is good, yet God is true; he hath not been unrighteous, he hath not been an hard Master, he hath not failed nor forsaken; this is to justifie God.

Our justifying of God, hath some kindes of resemblance with Gods justifying of us. Gods justification of us, stands in his not imputing sin to us, and accepting us as righteous; and our justifying of God, stands in our not imputing evil to him, and our acknowledging him to be true, just and good. God hath justified me from my sins, and that's enough to proclaim him good and faithful, whatever his other dealings be: Let him afflict me, let him chastize me, since he will not judge me, nor condemn me with the World. God hath justified himself in my Conscience. I have found that the Lord is gracious, I have found that God is faithful; he hath said hee will not, and I must say, hee hath not forsaken: Hee hath not failed, when hee hath most failed mee; when hee hath

hath been farthest off from my help, he hath even then been a present help in trouble: He hath answered, when hee hath been most silent; hee hath been most Good, when he hath been most hard. I have never found more sweet, than in his bitter Cup. I must judge my self, not my God: I have sinned, I have sinned against him, and therefore I must justifie him when hee speaketh, and clear him when he judgeth. Hold thy peace querulous heart, bee silent all the Earth before the Lord, for *truly God is good to Israel, and to them that are of a clean heart.* There bee few among the worst of sinners, but if Conscience might bee suffered to speak, it would justifie God. 'Tis lust that quarrels, not Conscience; 'Tis vain to serve the Lord, and what profit is there to keep his Ordinances. His waies are unequal and hard, his promise fails, take one time with another, oftner than 'tis made good. Who is it that plagues and disappoints, and crosseth and vexeth us? This evil is of the Lord, why should I wait on the Lord any longer? Nay, whom doth hee punish more than those that are nearest him? Who have sorrow, who have trouble in the flesh, who are reproach'd, scorn'd, hunted up and down the World but these? This they may thank God for, and their following of him. 'Tis better being the servant of sin, than the servant of Christ. Thus *Lust* blasphemeth. But speak *Conscience*, Is God unrighteous? Is God false of his word? Are the pleasures of sin better than the gain of godliness? Have the children of this world made a wiser choice than the children of light? Speak sinner, let thy Conscience speak whether it be thus or no. God hath not left himself without witness in the hearts of sinners, much more with his Saints, when they do speak their hearts, speak good of his Name. But this by the way.

To return to the matter in hand. To sanctifie God, is especially to reverence him in the heart; to have such an
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high, and holy, and honourable esteem of him, as com-
mands an awe upon the heart; and that

1. At all times: *My son, be thou in the fear of the Lord all the day long.* [My son] 'Tis not only for slaves, but for sons to fear. [Be thou in the fear of the Lord.] 'Tis not only, Let the fear of the Lord be in thee; habitually in thy heart; but a Quate, and stirs up this holy fear, keep up an holy awe, a deep sense of God alwaies upon thee; let the fear of the Lord be before thine eyes; be possessed and swallowed up of this fear [all the day long] where ever thou art, with whomsoever thou hast to do, remember thou hast still to do with God. A Christian should stand alwaies *pro tribunali*; every day should be as the last day, the day of Judgement to him. *So speak ye, and so do, as those that shall be judged, Jam. 2. 12.* The Judge stands at the door, yea, and thou mayest see him through every Window, yea, through every Wall; every VVall is a VVindow, through which God may see, and be seen. A Christian (when he is as he should be) cannot wink God out of sight; can look nowhere, but he sees that eye, that strikes an awe upon his spirit.

This abiding reverence of God, what an influence will it have upon the whole course? we shall then serve God acceptably; when wee fear, wee shall please God: *That we may serve God (acceptably) with reverence and godly fear.* VVe shall then serve God *universally*, in every thing, VVhen we fear, we shall watch unto every duty, against every sin, *Gen. 42, 18. This do, and live; for I fear God,* said Joseph to his brethren; as if hee should have said, Do not you fear to finde falshood or any evil-dealing from me, for I fear God. I dare not bee false to you, you may trust mee, you may take my word, for I fear God. We shall then walk before the Lord *steadily*. VVhen we fear, we shall fix, and hold in an even frame and course. Fear will be our Ballast, whilst Love fills our Sails, Fear will Ballast our Vessel. How are slight
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and frothy spirits, tossed up and down? Whicher do they wander? How many hearts, and faces, and frames have they every day? What contradictions are they to themselves? The reverence of God upon them, would fix them, and hold them in a more even and equal poise. We should then serve the Lord more *honourably*. When we fear, we shall shew forth the vertues of God before the World; so much of the reverence, so much of the holiness of God upon us. The presence of a Christian walking in the fear of the Lord, is as the presence of God; the reverence of God upon his heart, casts a beam of Divine Majesty into his face, and oftentimes begets an awe and reverence of him in the hearts of the worst of sinners; they reverence, even whilst they revile and persecute him.

John Baptist, who was a man of a just, holy, and austere life, 'tis said of him, *Mark 6. 20.* That *Herod feared him, and observed him.* The austerity and holiness of his life, commanded a respect from an *Herod's* heart. Such Christians, their waies are a conviction, and their very countenances are a rebuke to the wanton World; they speak with authority, they exhort with authority, they reprove with authority; and sin often hides it self from them, even as from the face of God.

2. Especially in our drawing nigh to God, *Psa. 89. 7.* *God is greatly to be feared in the assembly of the Saints, and to be had in reverence of all them that are about him. I will be sanctified in them that draw nigh me.* He that fears God, trembles at the word of God; and God loves he should, *Isa. 26. 2.* *To this man will I look——that trembles at my word.* That which makes him tremble, is, that hee sees the Word carrying upon it,

The Holiness.

The Authority of God.

He reads the Word, as the Epistle of God sent down to the world; his *Epistle Commendatory*; that sets forth

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the Excellency and the Glory of God, and his Letters
Mandatory, that charge subjection and obedience upon
him; hee takes every VVord as coming from the mouth
of the holy One of Israel; hee lies prostrate before the
Lord; his soul bows the knee, his heart falls down at the
feet of the Almighty. The Word, by how much the
more it's considered as the Word of God, by so much the
more awe it works upon him. Every look he casts upon
his Bible, is a looking into Heaven. Hee that fears God,
fears when he comes to worship, reverences his Sanctuary:
In thy fear will I worship, Psal. 5. 7. That which works
this fear, is, that hee looks upon the Duties and Ordina-
nces of Worship, as

The Institutions of God.

His Application unto God.

This is that which the Lord hath sanctified; behold
his Image and Superscription; here hee hath appointed
me to wait for him; here hee hath appointed to meet
my soul; now I am going up to the Mount of God (the
Mount of God is every where, where the Worship of
God is.) My soul, where art thou? *I am before the
Lord of the whole Earth. Put off thy shooes from off thy feet,
the place whereon thou standest is Holy Ground. I am before
the High and Holy One, the God of all the Earth; and upon
transactions of Eternal consequence, to do my Homage to the
everlasting King, to kneel before the Lord my Maker, to kiss
the Golden Scepter, to beg my Life at his Hands, to behold
his goings in his Sanctuary, his Wisdome, and his Mercy, and
his goodnesse are all passing before me. How dreadful is this
place? This is none other but the House of God, and the
Gate of Heaven, Gen. 28. 17. How dreadful is this Word!
This is none other but the Word of God. How dread-
ful is this Ordinance? This is none other but the door of
glory. Tremble thou heart at the presence of the Lord,
at the presence of the God of Jacob.*

2. *Abhorrence of evil for the Lords sake.* Here wee shall consider

Its Object.

Its Ground.

1. *The Object of this Abhorrence in general, is evil, Rom. 12. 9. Abhor that which is evil, cleave to that which is good.* Good is the Object of Love, evil of Fear. Evil is twofold, Present, or to come. The former is the Object of Grief, the latter of Fear. Particularly, the Object of this abhorrence is

The wrong of God.

The loss of God.

1. *The wrong of God.* The great and only wrong of God, is sin. Sin is the turning away of the heart from God. The great thing in all the VWorld which God respects, and requires as his own, is Hearts. *My son, give me thine heart. Keep thine heart with all diligence, Prov. 4. 23. Keep thine heart, that is, keep it for me; keep it clean for God, and keep it safe for God; see that it bee not defiled nor carried away. VWhen the heart's gone, all's gone with it. If the World hath gotten hearts, if Satan hath gotten hearts, let them take all, saith God; let me have either an heart, or nothing; and all they are like to have, that have the heart. The heart, where ever it goes, carries all with it. Where we bestow our hearts, we bestow all that we have. Sin is the turning away of the heart. This is the very nature of sin, The hearts departing from the living God, Heb. 3. 12. And therefore this is the great wrong of God. There is but one thing in the World that God respects, and this sin steals away.*

Sin is the *insurrection* and rebellion of the heart against God;

God; it turns from him, and turns against him; it runs over to the Camp of the Enemy, and there takes up arms against God. Sin is a running from God, and a fighting against God, it would spoil the Lord of all the Jewels of his Crown. It opposeth the *Sovereignty* of God. A sinful heart would set up it self in Gods Throne, it would bee King in his stead, and have the commandment all. Sinners would be their own Gods; *Our tongues are our own, who is Lord over us?* God shall not be God, where sin is gotten up as Lord. It assaulteth the *wisdom* of God. Vain man would be Wise, Wiser than his Maker. It charges the Lord with Folly, and proclaims it self the only Wise. Sinners pretend to know how to chuse for themselves, and order themselves to their advantage, better than God. If God would let mee alone to my self, to bee at my own finding, at mine own ordering, it should quickly bee better with mee. If every thing might bee with mee, as I would have it, my case would bee well mended from what 'tis now, that every thing must go as God will have it. All our quarrellings at Providence, all our murmurings and discontents at our Lot, are our hearts charging the Lord with folly. It casts dirt on the *holiness* of God, it disparages the *goodness* of God; it abuseth mercy, violates his Justice, despises his Power. In sum, it disgraceth the Throne of his glory, and laies his honour in the dust; sets the Almighty below the lowest of his creatures.

Every companion shall be respected more than God; every pleasure shall be loved more than God; the Devil shall bee feared more than God. Where is his love? Where is his fear? Where is his honour? Nay, where were the Lord, might sin carry it? Sin is the wrong of God, and this wrong is the especial Object of this abhorrence. A gracious heart would do no wrong, he would not wrong his Neighbour, he would not wrong his Servant, his Enemy, no not his Beast that he possesses. But
oh!

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oh! should I wrong my God? Hath hee ever done me any wrong? Hath hee not been just to mee? Yea, hath hee not been ever good to mee? Kinde, pitiful, patient, bountiful? Who hath fed me, clothed me, kept me, succoured mee, comforted mee? What friend have I in all the World? What Father, what Portion, what Hope, but the Lord? What were I, What had I, but vanity, but woe and misery, had I not a God? I cannot wrong my God, but I wrong my self, *Prov. 8. 36. Hee that sinneth against me, wrongeth his own soul.* But if I did not, if my Arrows would not recoyle, could I go out with all this injury, and suffer nothing by it: Yet hee is God whom I wrong; he is holy, he is righteous, he is good, hee is glorious, he is excellent; he only is God, and shall I bee injurious to him? He is worthy, he is worthy of all that I have, of all the service I can do, of all the respect I can give, of all the praise I can offer up; if I had a thousand tongues, if I had a thousand hands, if I had a thousand lives, if I had a thousand souls, if I had all the Earth for an offering to the Lord, all would be nothing to shew forth the praise that is due unto his Name, as he is God; and I his creature: and when I owe so much, and have nothing to pay, shall I steal from him? shall I rise up against him? *Wast thou not afraid to lift up thy hand against the Lords Anointed? 2 Sam. 1.* Shall I not bee afraid to lift up mine hand against the Lord himself? to kick against God? Oh the Lord forbid? What art thou O my soul? What servest thou for? if thou canst not tremble, if thou dost not turn within mee, if thou dost not start back at the very thought of so great wickedness?

2. *The loss of God.* As was said before, *He that sinneth against God, wrongeth his own soul.* His loss is thy loss, and more thine than his; though (no thanks to thee) the Lord will be no loser at last, when sinners have done their worst, he can get up his Honour out of Dishonour, hee

he can recover his spoils out of the ashes; if he had lost all the world, he had lost nothing, he is all things in himself. When Earth and Hell have spent all their malice, God will be God, holy, wise, glorious, blessed for ever. Though such be the malignity of sin, that it would not give over, till God ceaseth to be God; yet God is above, too high for sin to reach; its Darts fall short of its mark; God cannot, God will not sit down a loser by all that sin can do.

But what dost thou suffer, what dost thou lose that sinnest against God? The carnal world understand not what, nor would make much reckoning of it, did they understand it. The loss of two pence goes often nearer them, than the loss of God. But now a Christian knows no other fear, fears no other loss; let God be secure, and all is well. Sin will be the wrong of God, and the loss of God; it may be a total and eternal loss for ought he knows, at least if not assured; God lost, is the soul lost, the Kingdome lost; this is hell, the loss of God. Better have no being; better be a Dog, or Toad, than a man without a God; or if he be not utterly lost, yet to his present sense, 'twill be all one as if he had no God; his peace is lost, his comfort is lost, and his soul is often given for lost, from whom God is departed, though but for a season; he can take pleasure in nothing, he can find rest no where, whose God is out of sight. He knows not what a God means, who can spare him till Death or Judgement. A Christian cannot live a day without him; 'tis night, 'tis all dark, he knows no day while the Sun is set upon him. How grievous do they find this loss, who have proved what it is? *What wilt thou do for me, whilst I go childless? What can be done for me, whilst I go fatherless?* here is my house, here are my friends, and my lands, but where is my God? *My God, my God, why hast thou forsaken me?* Now I see what this earth is without an heaven; now I see what ease, pleasure, and carnal friends

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are, and how little they can do for me; yea, what is prayer? what are Sabbaths? what are Sermons, Sacraments, Promises, whilst God looks not down? Oh I was wont to meet with God here! these glasses were my windows into heaven; and then how pleasant were they to me? Sabbaths were a delight, the Word was a Treasure, Sacraments were the Clusters of *Canaan*. But now, now all's dark and dry; Ordinances are *Wells without water*; Promises are *Breasts without Milk*; Ministers are *Stars without Light*; Oh the stars are but Clods, whilst the Sun is a Cloud to me; woe is me, *I had a God*.

I am pained, I am pained, my head is sick, my heart is faint, my bowels are turned, my liver is poured out, the light of mine eyes is gone from me. I am weary of my groaning, I am full of tossings and turnings, there is no soundness in my flesh, no rest in my bones, while my soul sayes daily to me, *Where is thy God?* And if the sense of this loss worketh such grief, what wonder if the hazard of it worketh fear? Now sin divides, breaks the peace, makes God and the soul two; sin alienates, breeds a distance and estrangement betwixt God and the soul. That soul can either not see him at all, or not as a friend, whom sin hath drawn away. Sin will either cloud the face of God, or cloathe him with fury; will cause him either to turn his back upon the soul, or set his face against it. He that knows what 'tis to enjoy God, will dread his loss; he that hath seen his face, will fear to see his back; he loves, and therefore would not lose.

7. The ground and reason of this abhorrence, that is two-fold.

Gods Jealousie.

His Peoples Ingenuity.

1. *Gods Jealousie*. The Lord thy God is a Jealous God, *Exod. 20*. The same Arguments which the Lord useth to keep up, and enforce his Authority upon the Consciences of his people, the same Arguments they do,

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and ought to make use of, to press it upon themselves. I am a jealous God, saith the Lord; 'tis true, saith Conscience, the Lord is jealous; and therefore take heed to thy self, soul, how thou fallest into his hands. *It is a fearful thing to fall into the hands of the living God.*

The Jealousie of the Lord includes in it, His
Tenderness of his Honor.

Terribleness in case of Dishonor.

1. *His tenderness of his Honor.* The Honor of God is very tender to him, he will not lose a tittle of it, *Jer. 48. 8. My glory will I not give to another, nor my praise in graven Images. I will not, and look you to it, that you do not give away my glory.* What was the reason that God dealt so severely with *Eli* and with *Herod*? VVhat was *Eli's* sin? Why, that he gave away the Honor of God to his Sons. *1 Sam. 2. 29. Thou honourest thy Sons above me.* He was so tender to his sons, that though they were become sons of *Belial*, and dealt so wickedly before the Lord, yet they must be dealt gently with; *Nay, my sons, it is no good thing that I hear of you.* Such a slight reproof must serve in so dreadful a case; he was afraid to displease his sons by a sharper reproof; this the Lord interprets an honoring of his sons above him. Indulgent Parents, stand and tremble, you that can see your Children sin, and let them go out with a *Nay my sons*, it is not good, a slight or cold reproof; this is no other but your honoring your sons above your God. What was *Herod's* sin? *Acts 12. 22, 23.* that he gave not God the glory. He made an Eloquent Oration, and the people thereupon made him a God: *The voice of God, and not of man*, and he accepted of the applause; and thereupon the Angel of the Lord smote him, that he died. *Eli* sinned in giving the honor of God to his sons; and *Herod* in taking it to himself; but God taught them both, how dear his glory is to him.

2. *His terribleness in case of his Dishonour.* The mentioned instances speak him both tender and terrible, Deut. 4. 24. *The Lord thy God is a consuming fire, even a jealous God.* The jealousy of a man, is the rage of a man, Prov. 6. 34. And the jealousy of God is the rage and fury of a God. *Our God is a consuming fire*; that's the fire of his jealousy. The wrath of a King is as the roaring of a Lyon; when the Lyon roareth, the Beasts of the field tremble; what then are the terrors of the Lord? The threatnings of the Lord are terrible, Psalm 50. 22. *Consider this, ye that forget God, lest he [tear you in pieces] and there be none to deliver.* Hos. 5. 14. *I, even I, will tear and go away.* Tearing, and tearing in pieces, the very expectation of it is enough to tear the heart in pieces. I will tear them, saith God; I my self will do it, [I even I] will tear. It's terrible to be torn of men or of wild beasts; but take heed of Gods tearing. I will tear [in pieces.] I will not tear off their hair, or their garments, or their ornaments; I'll tear their flesh from their bones, limb from limb, yea soul from body; I'll tear them in pieces. I will tear them [and go away,] tear them, and leave them; wound, and not heal; I will tear them, and deliver them who can; yea, I will tear them, and trample upon them: Isa. 63. 3. *I will tread them in mine anger, and trample them in my fury.* Trampling notes contempt and indignation. *I will make them as the dirt in the streets*; the mark of my scorn and fury.

His Judgements are terrible, he doth terrible things in righteousness. Go to *Jerusalem* and *Mount Sion*, and behold the Monuments of his fury there. Go to *Shiloh* (saith God) and see what I did to it, Jer. 7. 12. But if you go down to *Sodom*, or look down to *Tophet*, and behold the terrors of the Lord there; or if you look on particular persons, let *Nadab* and *Abihu*, *Corah*, *Dathan* and *Abiram*, *Hzzah*, *Hzziah*, *Ananias* and *Saphira*,

phara, Herod, &c. be for instances of his dreadfulnesse and severity. This jealous God, this terrible God, is the God that his people fear; and they therefore fear him, because he is such a jealous God. *Who would not fear thee, thou King of Nations? Who can stand before thee when thou art angry? My flesh trembles for fear of thee, and I am afraid of thy Judgements.*

Christians, Let none say, this fear is not the fear of his Children; this be to his Enemies and Slaves, not his Children: Fear ye not their fear. But are not all these things written for our learning? Is this written only for their sakes? Or saith he not also for our sakes? For our sakes no doubt this is written, saith the Apostle in another case. Consider that full Scripture to this purpose, *I Cor. 10. 6. to the end of ver. 12. Now these things were our examples, to the intent we should not lust after evil things, as they also lusted; neither be ye Idolaters, as were some of them, as it is written, The people sate down to eat and drink, and rose up to play. Neither let us commit fornication, as some of them committed, and fell in one day three and twenty thousand: Neither let us tempt Christ, as some of them also tempted, and were destroyed of Serpents. Neither murmur ye, as some of them also murmured, and were destroyed of the Destroyer. Now all these things happened unto them for ensamples, and they are written for our admonition upon whom the ends of the world are come. Wherefore let him that thinketh he standeth, take heed lest he fall.*

Mark, these things are our examples. Are they examples to us, and not warnings too? Are they warnings to us, and must we not by them learn to fear and beware? Let him that thinks he standeth, take heed lest he fall. My Soul standeth in a sure place, my Mountain is so strong, that I shall never be moved. I am safe enough; I am in Christ, and shall not come into condemnation. But what ever thou thinkest, as sure as

thou thinkest thou standest, take heed, take heed lest thou fall; that is, not only into the same sins, but into the same condemnation; that's the sense of the place. Rom. 11. 20. *Because of unbelief they were broken off; thou standest by faith. Be not high-minded, but fear.*

No need of fear? No need of threatnings? What may we burn half our Bibles? Can we spare so great a part of what is written? Have we out-grown the use of Judgement, as soon as ever we are partakers of Mercy? Have we out-grown the use of the scourge, as soon as ever we are entered into Christs School? Do we finde all too little, Mercies, Threatnings, Judgements, to keep our hearts in order? and yet is it more than needs? There are two Parties in us, we are flesh as well as spirit, and must not the flesh be frighted? Will love prevail with lust? This slave sure, this son of the Bond-woman, must be kept in awe. Hath God no wanton Children, no rebellious Children? and must these have no other discipline, but stroakings and dandlings?

Believe it Christians, God will not have his terrors lost, nor lost to you; God will sometimes make his Children feel, that he is a terrible God. He is *terrible out of his holy place*. Beware you be not presumptuous Children. There is a threefold presumption. A presumption upon temptation, in confidence of strength. Upon sin, in confidence of Mercy. Upon sin, in contempt of Mercy and Justice.

1. *A Presumption upon Temptation, in confidence of strength.* Some unwary souls, not knowing what spirit they are of, supposing themselves too hard for the Devil, will be venturing within his reach; as if they would dare him to try his skill and power; who having forgotten this prayer, [*Lead us not into temptation*] put themselves into the Tempters hand; the falls of such will teach them to understand their folly.

2. *Presumption on sin, in confidence of Mercy.* And that either in confidence of Mercy already obtained, I am in Christ, and my sin shall not separate me from him; whatever I do, I have a pardon in my hand, or in *hope of mercy at last*; I have to do with a merciful God, and therefore may venture on a little farther: hereafter I will repent, and then I need not doubt of remission.

3. *Presumption on sin, in contempt of Mercy and Justice.* I will have my sin, though I never find mercy. I will have my will and my way, and run the hazard of what follows: I will take my course, and come on me what will.

This last sort, who presume to sin in contempt of Mercy and Judgement; who are so drunken with their sensual delights, and given over to the hardness of their hearts, that they neither value Mercy, nor fear Wrath: *What do you talk to me of Mercy and Judgement to come? Give me my pleasures, and my liberties, and my mirth, and my money: Think not to make me such a fool, to let go the pleasure and comfort of my life, for I know not what uncertain fears or hopes.* Such as these have one foot already in hell. If it be not yet thus with thee, thou darest not condemn either Mercy or Judgement; beware thou be not presumptuous neither in the former sense. Be not bold upon temptations; think not that thou art strong to overcome a temptation, when thou art so weak as not to fear it; he that fears not a temptation, understands not it, or himself: But especially beware thou presume not upon sin, in confidence of Mercy. Grow not over-bold upon love or patience; *Lasapientia fit furor.* God loves me, therefore I may be bold to take the more liberty, the less care, the less watchfulness, the less fear, because so much love! Spit in thy Fathers face, because he weeps over thy neck! Smite him on the face, because thou hopest he will not strike again! Tear his bowels, because they are so tender towards

thee! Be froward, stubborn, wanton and idle, because thou hast found him so indulgent.

Christians consider, whether such wickedness hath not sometimes been found in some of our hearts. But take heed, you will find, though he be a tender, yet he will not be a fond Father; where he loves, he will be feared. Some as bold and as confident as you, have felt to their cost, what 'tis to abuse patience and kindness; his arrows in their hearts, his terrors in their souls, hath made them to know, that *the God of Love is a terrible God*. And look to it, if thou yet wilt adventure, wilt be a wanton still, froward, or idle, or heedless still, he will either lash thee into better manners, or cast thee out as no Childe of his, but a Bastard and Rebel. If thou wilt not take warning by others, take heed lest he make thee a warning to them which shall come after.

Christians know, that though God be tender of his Saints, yet he is jealous for his Name; he tenders them as the Apple of his Eye, but not above the least tittle of his honor. As God will have us love our neighbour, so he will love his Childe, but *as himself*: First himself, and then his Childe. He will not bate an *Iota* of his glory, to save a world. As little offences done to his little ones, so little sins allowed by them, are as *Mill-stones about the neck*. If they allow it in themselves, yet heaven and earth shall pass away, and fall to nothing, ere he allow it in them. God will not, and therefore his Children dare not indulge themselves in little sins. They therefore fear, because he whom they serve is a jealous God.

2. *Their own ingenuity*. This fear is from Love and good Nature, and is most properly the fear of Children. Children fear, because God is jealous, and so do Slaves; but only Children because God is good. Children fear, because they love; Slaves fear, although they hate. Children fear to be *unworthy*; Slaves only to be unhappy and miserable. There's nothing more contrary to an ingenu-

ous nature, than to abuse goodness and kindness; to abuse goodness, hath as black an aspect with him, as to provoke wrath. *Hos. 3. 5. They shall fear the Lord and his [goodness] in the latter daies.* But how can goodness bee the Object of fear? Wee fear evil and not good. The meaning is, they shall fear to wrong or abuse goodness. They shall fear to wrong the Lord, because hee is good, [In the latter daies.] These latter daies that this Promise refers to, shall bee daies of more grace; wherein there shall bee, not only a more *clear revelation* of the goodness of God; they shall *know* the Lord and his goodness; but a more *plentiful communication* and diffusion of the goodness of God; they shall *love* the Lord and his goodness: They shall see themselves both more *obliged* by goodness, and shall feel themselves more *seasoned* with goodness. By Grace they shall be better natured. Religion doth not make *more* se, but more *generous, free, and ingenuous*. There is nothing more abhorrent to an ingenuous spirit, than to bee base and unworthy. Abuse of goodness is an unworthiness, which an ingenuous nature abhors as death to be guilty of; 'tis its destruction, 'tis dis-ingenueity. The abuse of the goodness of God, is great unthankfulness; and unthankfulness is great dis-ingenueity.

Ingratum si dixeris omnia dixeris. Call me unthankful, and you call me all that's naught. Call me any thing else but unthankful. Indeed, were I all thanks, I should still be unthankful; I should still be behind-hand with the goodness of the Lord; my debt is greater than I can pay, yea, greater than I can acknowledge; but shall I return evil for his good? If I cannot pay, should I deny my debt? He that is unthankful, whatever God requires of him, saies wickedly, *This is more than I owe thee. God I owe thee nothing, I care not for thee.* Oh this is dreadful to a gracious heart.

If this be in sin (for all sin is unthankfulness) if this be sin, if this be the signification of all my neglects of God, and my duty to him; then the Lord forbid, whatever I suffer, that I should yield to sin. How shall I do this wickedness? How shall I neglect this duty, and sin against God? How shall I look my God, or my own soul in the face, should I be so unworthy? For thy sake, Lord, let me not sin against thee; thou art good, thou art kinde, thou art gracious, thou art holy; O let mee not bee a Devil; what heart, where a Devil is not, but such goodness will charm it into love? Shall I sin? shall I rebel? For thy sake, Lord, I will not do it; I will not for *mine own sake*; for where then shall I appear? In sinning against God, I sin against mine own soul; I dare not for my life; Sin and Death, Sin and Hell are link'd together; but were it not so, might I sin and escape, sin and not dye, yet for thy sake, Lord, I will not do it: Thou art Good, Good in thy self, Good to me: thou art my God, thou art my Father; love, care, tenderness, compassion, kindness, is all that is in thine heart towards me; what I am, what I have, what I hope for, that I breathe, that I live, all is thy goodness, thy bounty to me. Oh let me not rise up against the Womb that bare me, and the Paps that gave me suck. I would not to my childe, to my servant, to my friend; but oh let me never to my Father, to my God, return *evil for good, and hatred for his good will*. Let not this evil which I fear, ever come upon me; put thy fear into mine heart, O Lord, that I may not sin against thee.

CHAP. XV.

Obedience in the Covenant.

7. **O**bedience, Ezek. 36. 27. *I will put my Spirit within you, and cause you to walk in my Statutes; and*

and *ye shall keep my Judgments, and do them.* Obedience is of the *Heart*, or of the *Life*. In this Scripture, God undertakes for both.

1. For the obedience of the *Heart*, he undertakes in the former words, [*I will put my Spirit in your heart*] where the Spirit dwells, he rules. Where Satan dwells, he rules; and where the Spirit of the Lord dwells, there God rules; the Spirit in the heart, is the Law in the heart. Those two Promises, *I will put my Spirit in your hearts*, and *I will write my Law in your hearts*, signifie the same thing, The Law in the heart, is the will of man melted into the will of God. The Law of God may bee in the mouth, and the heart a Rebel; its reception into the heart, notes the hearts subjection to it.

The Obedience of the heart includes two things :

1. The opening of the heart to the Word.
2. The resolution of the heart for the Work of the Lord.

1. *The opening of the heart to the Word.* What wilt thou have me to do, Lord? That's the voice of an obedient heart. *Veniat verbum & submittemus.* Speak Lord, command Lord, what wilt thou? And when hee speaks, whatever it bee, the word is embraced and accepted of the heart, *Dan. 4. 27. Let my counsel be acceptable to thee.* The acceptance of the Word in the heart, is signified by its *hearkening* to it. To hearken, is more than to hear; though they sometimes note the same thing, yet ordinarily, hearing is of the ear, hearkening of the heart. *Psal. 81. 11. Israel would not hearken, my people would none of me.* They heard what the Lord spake, but they would not hearken; that is, as 'tis there interpreted, they would none of the Lord. They rejected the Word of the Lord which he spake unto them. When the Word is let come in with Authority, suffered to rule in the soul; when the heart gives up it self unto it, then it is accepted; there's its hearkening to it.

2. *The*

The resolution of the heart for the work of the Lord. Psal. 119. 106. I have sworn, and I will perform it, that I will keep thy righteous Judgements. I have vowed, and I will perform; I have covenanted, and I am determined to keep thy statutes. The word which thou hast spoken to us in the name of the Lord, we will not do; that's the rebellion; Whatsoever the Lord shall speak, we will do; that's the obedient heart.

Where the heart is thus resolved to obey, this is that obedience which shall be accepted unto salvation. Where this resolution is, as there is opportunity, there will be practice; and where there's not opportunity in Gods account, this is it. This is Praying, this is Hearing, this is giving, and feeding, and cloathing, and visiting; this is walking circumspectly, working righteousness, shewing mercy, exercising faith, and patience, and repentance; this is out keeping the Commandments of God; and walking in his Statutes; an heart to obey, is our obeying; an heart to do, is our doing; an heart to suffer in Gods account, is our suffering for his Name.

But here it must be carefully noted, that though sincere resolution for Obedience, be Obedience; yet every resolution is not *that* resolution. Resolution for Obedience is then sincere, where

1. It flows from an inward and rooted inclination.
2. It's bottomed on a firm beleif of Scripture Revelation.
3. It's built on the highest and weightiest Reasons.
4. It's the result of the most mature and deep deliberation,

1. *A sincere resolution flows from an inward rooted inclination, Psal. 119. 112. I have inclined mine heart to perform thy Statutes. Our new purpose is from our*

our new nature : It is not produced by some sudden sight, or sense of danger ; or merely by a present force of Argument : but by a Divine power, working the heart to a suitableness to the will and waies of God, and an habitual propension and inclination thereto. Resolution for holiness, without an holy inclination, is a blade without a root ; as fresh and as green as it looks, 'twill wither and come to nothing; no Root, no Fruit, nor lasting. The heart is the root of action, and Grace is the life of the root: When our Resolutions are the blade, sprouting forth of this living Root, then they will abide, and bring forth the Ear, and an Harvest.

2. *A sincere resolution is bottomed on a firm Assent, to the truth of Scripture Revelation.* A Christian resolves for godliness, because he believes God, that he is as he hath said, the Rewarder of them that diligently seek him. Hee is built on the Scriptures; as his hopes, so his purposes have the foundation of the Prophets and Apostles, on which they stand. Whatever Resolution hath not this Foundation, is but as an house upon the Sands.

3. *A sincere Resolution is founded on the highest Reason.* Where we resolve without Reason, we will quickly finde a Reason to change. Where we resolve wee know not why, we shall change we know not how soon. To resolve we know not why, and to resolve on we know not what, will be alike unstable. Though there be Reason for Religion, yet Religion may bee taken up without Reason. Whatever Reason there be for it, yet if it be not understood, or considered, 'tis all one as if there were no Reason at all. And if there seem some Reason for it, yet if it be not the highest Reason, when a stronger than it comes, we quickly change our purpose.

The Reasons we have for our serving and following God, are the highest of all Reasons, and that whether we respect it as our duty; or our happiness. For,

1. *There's none can lay such claims to us as God.* Whose
am

am I? VVho hath made me? Who hath bought mee?
 1 Cor. 6. 20. *Glorifie God in your bodies and in your spirits, which are his.* Psal. 100. 2, 3. *Serve the Lord with gladness, for the Lord hee is God; it is hee that hath made us, not wee our selves, we are his people, and the sheep of his pasture.* What reason have you to serve men, or to serve sin, or the world? Men think they have reason for it, but what reason? Are any of these Gods? Are men your Gods? is sin or the world God? do you owe your selves to them? *It is he that hath made us, and his we are.* As the Apostle concerning obedience to Parents, much more may it be said here; Children obey your God, for this is right: This is his due, and your duty; if any one can lay as good a claim to you, let him carry you away for servants.

2. *There's none can be better to us than God.* None can require, none can reward our obedience as hee. Where can you bee better than with God? Hee'l require no more, than that you serve him till you can finde a better Master. He that saith, 'tis best to serve sin and the world, is a fool, and hath said in his heart, *there is no God.* If God bee God, hee is the chief, yea, the only good. If any thing in the world, upon what account soever, be thought better than the Lord, that's set up for a God in his room.

3. *Whomsoever wee serve, 'tis God must pay us our wages at last.* God is Judge, hee is the rewarder both of the evil and the good; both of those that serve him, and those that serve him not. If you serve the Lord, hee will be your reward; if you serve him not, hee will reward you: but what reward have you? *Those mine Enemies which will not have mee reign over them, bring them, and slay them before mee;* there's their reward. Sin hath its rewards, but what are they but vanity and vexation? Or if they were better, how long will they last? But when sin hath paid the most it can, Oh what a reward is there behinde, that God hath to pay you! *This shall yet have*

have of mine hand, ye shall lye down in sorrow.

4. *The Wages which God will give, shall certainly be blessed or dreadful, according to our Obedience or Disobedience.* The reward that God hath to give, is an eternal reward: Eternal salvation to them that obey him; everlasting destruction to him that serveth him not.

I have a soul; this carcass is the least part of me; there's another world, a world to come; a few years is the most I have to spend in this; I must abide eternally, eternally in the other world.

How inconsiderable is it, what have I here, whether little or more, better or worse? in a short time that will come all to one. But oh my Eternity! what's that like to be? Why 'tis God that must determine it, and he will certainly reward every man according to his works, *Rom. 2. 6, 7, 8, 9, 10. Who will render to every man according to his deeds. To them which by patient continuance in well doing, seek for glory, honour and immortality, eternal life. But to them that are contentious, and obey not the truth, tribulation and anguish, &c.* There's glory and shame, mercy and wrath, life and death set before me; there's no third state, one of the two must be my lot; and this is it that doth determine which, *If I obey, I live; if I disobey, I dye for ever.*

Now when my resolution is founded on such reasons as these, than which none can be imagined higher and more weighty; (till Eternity become of less regard than time; and an immortal soul be set below a perishing body) and when the question being put, *Shall I follow God or not? God or the World? God or my Lust? Speak Soul, give in thy answer;* when this is the answer it gives, Why there's none can lay such claim to mee as God; there's none can be as good to me as God; whomsoever I serve, it's God must be my Rewarder, my everlasting blessedness, or eternal ruine depends on him, and must be infallably determined, according to my obedience

ence or disobedience: This is the plain case, Obey and Live; Obey, or dye forever. And therefore what can I say less or more, but that I am the Lords, and will be his Servant. Let others chuse whom they will serve, as for me, O my Soul, serve thou the Lord. This resolution thus founded, is like to stand.

4. *A sincere resolution, is the fruit of mature deliberation.* Deliberation gives Reason its full weight, makes the strength of it appear; it laies all things in the Balance; it's the comparing of Reasons for, and against, the weighing of Arguments and Objections, Encouragements and Discouragements; casting the cost, as well as the gain, particularly. In this deliberation there must be a considering,

1. What there is in this Obedience.

2. What it is attended with, that may encourage.

1. *There must be a considering, what there is in this Obedience;* or otherwise wee resolve upon we know not what. Now there are five things in this Obedience:

Subjection.

Activity and Industry.

Integrity.

Circumspection.

Spirituality.

1. *Subjection.* Servants must be subject, must not be at their own wills, but at the will of another: The heart of man naturally affects Dominion; that's the great controversie of sinners with God, *who shall bee Lord? Wee are Lords, (wee would be at least) wee will come no more unto thee, Jer. 2. 31.* Obedience yields that God should be Lord; yea, and all others also whom hee hath made Lords over us. The servants of Christ must not be, and yet must be the servants of men; they must not serve the lusts, but must bee subject to their righteous Laws and Commands. God must be obeyed, and Magistrates, Ministers, Masters, Parents must bee in the Lord, and for

the Lord; yea, and they must be, when God will have it so, the servant of servants.

While they must not serve the humours of the greatest, they must serve the necessities of the meanest, must stoop to the lowest of Offices, even to the washing of the feet of the least Disciple: All this the Lord expects of them, and they must be subject. They must not dispute, but do his will; only it must be considered, that there is a double disputing the Will of God. There is a disputing whether that which is pretended to be the Will of God, be so or no; this ought to be done: And there is a disputing or questioning that which is granted to be the Will of God, whether it be fit to be done, or safe to be done? Is it not better to let it alone? What advantage is there in it? What reason is there for it? No, they must not thus dispute; this is Reason enough, God will have it so. Gods Will is ever reason, and it must be our reason. It's enough for thee to say, *This is that which the Lord hath commanded*, and must I be subject? This is one thing that must be considered, I will obey, but can I be subject?

2. *Activity and Industry.* The servants of the Lord must be Active and Industrious. VVhom he sends into the Vineyard, he sends to work, and not to sleep. The life of a Christian is laborious; whilst others are in their beds, he must be on his knees; whilst others take their pleasure, he must take pains; whilst others take their times, now a little, and then a little, he must sit to it, be ever about his Masters business. An active spirit, is an excellent spirit, and 'tis necessary in a Christian.

1. An active spirit, is an excellent spirit: sluggards are the refuse of the Earth.

But here it must be considered, that there is a double Activity, Gracious and Natural.

1. *Natural*, which arises from an innate vigour and vivacity of some mens spirits: There needs not
N industry

industry in such, to bring forth action; 'tis but leaving nature to its course, and that will flye high enough of it self. It requires more industry to regulate, and sometimes to restrain, than to put forth into action. Its more labour for them to rest, than to be doing.

2. *Gracious*: Which is either Natural Activity, managed and improved for God, turn'd into a right course, running in a right Channel; or a naturally unactive spirit, raised and quickned by Grace and Religious Industry. This gracious, this holy Activity, this is the Excellency; it is the extract of the spirits and life of all our parts and graces, and will go further, and do more high honour, and more abundant service to God and his Gospel, than is done by a thousand others.

An Active sinner, is by accident the worst of men: How much service for the Devil will he dispatch in a little time?

An Active sinner is *life and death met together*. He is all life, and yet dead; and the more he hath of death, because so much of life; like poyson in Wine, he destroys the more *effectually*: Yet the evil is not in his Activity, but in the matter wherein he is imployed; the good mettall, as keenness of a Weapon, is its Excellency: but in a mad-mans hand, better a wooden than an iron sword. An Active Spirit is so *excellent*, that it's pity that ever sin should have the using of it; 'twas well for Religion, if the Devil were a Drone, and had no other Servants, but the Sluggards of the Earth. But Activity when set right, is of great price in the sight of God, because it sets a great price upon God. Sloathfulness puts a slight upon God; when the Scriptures have set forth a *Magnalia Dei*, the great things, and the deep things of God; when the Lord Jesus is evidently set forth as crucified before our eyes, as the Propitiation for sin; when the preciousness of his blood, the tenderness of his bowels, the riches of his Grace, the sufficiency of his righteousness,

business, his satisfaction and pardons, are all held forth in open sight ; when the beauties of holiness, the joys of the spirit, that peace which passeth all understanding, are laid forth to view ; when the most glorious things are spoken of the City of God, *Jerusalem*, which is above ; when God in his Word calls to us, Awake sleepers, arise sluggards, see what's before you ; all this may be yours, if you will ; sloathfulness puts this slight upon all. Tush, all this is not worth the breaking my sleep for ; 'tis not all worth my labour to seek after ; my ease and my quiet is better to me, than God and all his glory.

We may best understand the value we put on things, by the pains and the cost we are content to be at to purchase them. When sinners bestow themselves so upon the world, will bear such labour and travel, are so constantly, so indefatigably industrious in the pursuance of it ; and withall, run such hazards and dangers for it, they make it evident enough what rate they put upon it ; he whose time and his strength, whose daies and his nights, yea, whose soul, and his hopes, must all be laid out in a purchase, must all go for a piece of a Land, or a little money, or pleasure ; we need no other proof, what a bargain he thinks this world to be. *I care not much for this world ; 'tis a vanity, a shadow, the fashion of it passeth away ; I hope 'tis far enough off my heart, however I am charged with greediness after it.* But what then mean all the expences of thy time, of thy strength, of thy spirits, that thou daily layest out upon it ? What means so much hunting after, and heaping it up for thy self ? What, hast thou been hunting all this while after shadows, heaping up vanities ? No, no, thou mistakest thy self, these shadows are thy substance ; these vanities are the God whom thou adorest ; if thou didst not prize, thou wouldst not venture so deeply for them.

And so on the other side, when so little is done for God; when any thing must suffice to be spent on Souls, or Eternity; what cheap things do we count them! I love God above all, with all my heart, with all my soul; he is all my hope, and all my desire: What a miserable creature were I, if it were not for my hope in God? What would all the world be to me, should I lose my soul? But dost thou speak in earnest? Dost thou think what thou speakest? What, and so very a Drone in seeking of God? What, and so indifferent, so cold, and so spiritless in thy enquiries after him, in thy motions towards him? So sparing of thy labour, so negligent of duty, so seldom at it, so soon weary, so many delays, so many excuses: How many times hath God called thee after him, and all thine answer hath been an excuse? An excuse instead of an Ordinance, an excuse instead of a Prayer, an excuse instead of Action, an excuse instead of Alms, an excuse instead of an Admonition or a Reproof; if he will be served with excuses, he shall have service enough, but little besides. I am weary, or 'tis too late, or 'tis cold, and so a short and hasty Prayer must serve, or none at all. I have much business upon me, a Family, a Farm, and the cares and troubles of it, that I cannot have so much time nor freedom to attend upon God, as others have, and so a Sermon lost, a Sacrament lost. I live amongst ill Neighbours, if I should be so forward, and so active for God, so zealous, and so spiritual in my discourse, in my way, I should be but a scoff and a reproach; and it may be a prey to evil men. I want ability to speak to the edification of others, I have not the boldness as others have, to reprove or admonish; I pray thee have me excused. Wise men indeed, an Excuse instead of a Duty! 'Tis all one, as if when the Lord calls to thee, *Come to me, and be saved*, thy answer should be, I pray thee excuse me, I must to the Devil, and be damned.

But

But is this thy love? Is this thy zeal? Is this thy valuing of God above all?

Tremble sluggard; what ever excuses thou findest out, to substitute in the room of duty, this is that thou canst never excuse, nor acquit thy self of, a *slighting of God*. Thy very excuses will accuse thee for a sloathful servant and this for a *slighter of God*; whilst the Apostle sayes, *I reckon, that the sufferings of this life are not worthy to be compared with the glory that shall be revealed*. But I reckon, saist thou, that all that glory to come, is not worthy to be compared with the present labour.

But now Activity and Industry puts a great price upon God; this is written upon all our labours, *He is worthy for whom I do all this*. Some of the most humble, watchful, laborious Christians, do sometimes complain, Oh, I fear I love not God; his Favour, his Honour, is little set by by me; but whence then is thy care to please God? Whence are all thy labours of love? Dost watch, and pray, and work, and run? Canst spend and be spent for God, and yet not love him? Dost live to God, canst die for God, and yet not prize him? What greater proof canst give of love, than such labour?

21 Activity is necessary. It is a vain thing to think of making any thing of Religion without it; the work of it is too great to be done by lying still; the comforts of it lye too deep to be gotten out by a wish. There's many a poor man in this world, that would be the richest man in the Countrey, if riches may be gotten by a wish; he may as soon wish himself into wealth, as thou into grace and comfort. This one thing, mens not being able to bear the labour of Religion, is a Rock, at which many a soul hath split, and suffered an Eternal Wrack.

He that hath some love to holiness, and yet not so much as to carry him through the work of holiness, is short of sincerity; and short of sincerity, short of salvation. He that sticks not at labour, will not stick at suffering: he that slugs at doing, will shrink back from suffering. Say not, there's a Lyon in the streets; overcome the Lyon, and you will not fear the Bear. Get over (Difficulties) and there's but one file more (Distress) betwixt thee and glory. Pass the first, and thou wilt be the more bold to venture the latter. Holy Activity will be a witness of thy sincerity; carry this witness in thine heart, and then which way ever the world does go, and what storms soever may fall, thou wilt have this to uphold thee, *Integrity and uprightness shall preserve me, and Eternity reward me.* Where sincerity is the root, and holy activity the blossom, an eternal weight of glory shall be the fruit. Lye idle, and all will be lost. Take heed of [*Soul take thine ease*] lest the next word thou hear be [*This night shall thy Soul be required of thee.*]

VVell, this is a second thing included in Obedience, Activity; and this also must be considered ere thou resolvest, *I will obey*; but can I labour?

3. *Integrity.* The Obedience which God expects, must be entire Obedience, not only the Obedience of the whole man, but to the whole VVill of God. *Psal. 119. 8. Then shall I not be ashamed, when I have respect to all thy Commandments.* *1 Pet. 1. 14, 15. As obedient children, be ye holy in (all manner) conversation.* *Mat. 28. 20. Teaching them to observe all things, whatsoever I have commanded you.* But of this having spoken more largely elsewhere, it shall suffice to give some short hints.

1. Of one comprehensive duty, wherein all the rest are included, and on which they depend; and that is, *holding up, and maintaining Gods Authority in the*

Soul.

As God hath set up his Authority over the soul; his VVord, which is to have the Government of it; so hath he set up an Authority in the soul, the Understanding and the Conscience. These Powers, as they are under Authority, under the Authority of the VVord; so they are set in Authority over the subordinate and inferiour faculties, the VVill, and the passions or affections. But sinne hath made a Mutiny and Insurrection; the VVill rises against Reason, and will not be guided; the passions rebel against Conscience, and will not be governed; nay, they do not only resist, but take upon them to command and impose upon Conscience: VVhat the VVill would have, Conscience must say 'tis Reason it should have; must be put upon it, to find out arguments, to prove Will to be Reason, and to determine, that what the VVill would have done, ought to be done, *facile credimus quod tibi volumus*: We easily bring our Opinion to our Affection; bring our selves to believe that to be right, which we are unreasonably willing to have to be right: But if it cannot prevail thus far, to gain Conscience to say that's right, which it would have to be right, then it will put hard for it, to carry it, whether it be right or wrong. And this rebellion of the VVill, and so of the passions against the Reason, is the great reason of the soules rebellion against God.

VVhen Conscience hath lost its Authority, Gods Authority is gone. VVhilst the Understanding and the Conscience are maintained in their due Authority, where the VVill and Affections are held in their due subjection, there the Lord reigneth. VVhile Conscience rightly inform'd hath its due, God shall have his due: VVhere the VVill and the passions have no more than their due, he shall have his own. God shall be will'd the more, where nothing else is will'd too much. God shall be loved the more, and feared the more, where nothing

else is lov'd and fear'd too much. The more anger, the more hatred, the more grief will be spent upon sin, if it be not inordinately spent elsewhere. Oh how much service might be done, and how much quiet would be enjoyed in the heart, were this Authority and Subjection maintained and held up.

We may say of our Affections, as men say of fire and water, *They are the worst Masters, but the best Servants.* How much should the Lord have of us, were these only the Executioners of his will? If Conscience be commanded by the Word, and the Will and Affections would be commanded by Conscience, what would there then be wanting? We should then not only be abundantly serviceable, but al would be serene and sweet, and comfortable within us. If nothing were will'd, but what should be will'd, we should ever have our will. If nothing were desired, but what should be desired, and no more than it should be lov'd or desired, we should ever have what we love. If we were not angry, or grieved, or afraid, but where we ought, and no more than we ought, what a calm would there be upon our spirits, even in such cases wherein the spirits of others are like a troubled Sea, that cannot be at rest, whose waters cast forth mire and dirt: But where there is such disorder, such rebellion of the Inferiour against the Superiour Faculties, there we are at a perpetual loss, both in point of duty and comfort. This therefore is necessary, if we will be obedient; and those that have prov'd what there is in it, do understand that this is hard work.

2. I shall instance in some few particular duties that are *harder than others.* He that will be entirely obedient, must stick at nothing that God will have. There's scarce any thing that God requires, but *Lust* will be quarrelling at, as too hard; but there are some duties harder than others. It shall suffice only to name them:

The

The denial of our selves. The disobliging our nearest Friends. The loving our Enemies. The disobeying all the world in their unrighteous Commands. Obeying God rather than men. Returning good for evil. Reproving men for sin, especially if they be Superiours, or such on whom we have dependency. The sacrificing our Isaac, yea parting with all that we have.

Well, this also must be considered, ere you resolve; You will obey, but are you for any thing, for every thing the Lord requires?

4. *Circumspection* and care, Eph. 5. 15. See that ye walk circumspectly. A little labour will go far with care, but will be nothing without it. 'Tis not he that is hot, and busie, and active at all adventures; he that keeps to his Line, and his Rule, he's the obedient Christian. 'Tis not so much action, as regular action, wherein the life of Christianity lies. He that lives by rule, peace be on him, and mercy. Activity without care, is Extravagancy, 'Tis care that keeps within compass. He that is all Activity, has the more need of *Cautiousness*. A Christian must have his eyes in his head, as well as a soul in his body. He that resolves well in generals, and comes not off in particulars, does but build Castles in the Air. What we ordinarily are, *pro hic & nunc*, in particulars, will best prove what we are. He that is for any thing but this, any time but now, is for nothing.

Circumspection notes two things:

Taking notice.

Taking heed.

He that will be circumspect, must eye and observe what's before him; must have his eye upon his End, his Rule, and his Goings; must eye duty and sin, opportunities and temptations, his times and seasons; he must take heed,

heed, as well as take notice; must keep a strict eye on himself, and hold a strict hand on himself, that he leap not over a duty, nor turn aside to enquiry; must set a guard upon himself, upon his tongue, upon his eyes, upon his appetite, upon his company, upon his habit, upon his thoughts, upon his passions, upon all the motions of his soul, and the actions of his body.

This will require something. VVhat, not a word but must be weighed? Not a look but must be look'd to? Not a thought but must be examined? Not a sin to be allowed? Not a duty to be abated? Not a circumstance to be neglected? Must all be in weight and in measure, by line, and by rule, and this alwayes too? If *something* might serve, if *sometimes* might suffice, it might be born; but to keep touch in every point, and that every day, this is an hard saying indeed. But thus it must be, to live as a Christian, and to walk exactly, accurately, precisely, is the same thing. Duty and sin, though they be as far distant as Heaven and Hell, yet there is but an hair betwixt them. The least latitude is a transgression, either all this, (that is, as to the purpose of the heart) either all this, or nothing.

Well, all this must be considered; You will be obedient, but will you be circumspect?

§. *Spirituality*. This must be the Obedience of faith, Rom. 16. 26. It is the very life of Jesus made manifest in our mortal flesh: *I live, yet not I, but Christ liveth in me; and the life which I now live in the flesh, I live by the Faith of the Son of God.* Christians Obedience is their walking in Christ, Coloss. 2. 6. *All the acts of it are exerted and performed in the strength of Christ.* I will go in the strength of the Lord; without him they can do nothing, but can do all things through Christ which strengtheneth them. *I live, yet not I, but Christ liveth in me. I work, I wrestle, I run, yet not I, but Christ*

Christ in me; as the Apostle speaks of his sins, *It is no more I that do it, but sin that dwelleth in me.* 'Tis sin that do it; so may it be said of duty. It is no more I that do it, but Christ that dwelleth in me. Though both be the act of the person, both the sin and the duty; yet the principle of the one is Lust, the power of the other is Christ. Christians cannot go through, and they dare not set upon duty, without looking up to Christ, and leaning upon him for assistance. They cannot go through, and therefore they will not set forth, but in the strength of the Lord. *All their Acts of Obedience are exhibited, and offered up in the Name of Christ.* Their services are their Sacrifices to God, and Christ is their Altar. What is a Sacrifice without an Altar? Christ is our Altar, which sanctifies our gift; God looks on all, and so they, as nothing worth without Christ; God will not accept, and therefore they will not offer other than the Lamb for their Sacrifice. *All their acts of obedience are acknowledged to the praise of Christ.* *It is no more I that do it, but the Grace of God which was with me.* Grace does the work, and Grace shall carry away the praise. Christ is all in the race, and therefore of his head no Crown is set. *Not unto us Lord, not unto us, but to thy Name be the praise.* Not of us, and therefore not unto us; not of him, and therefore unto him. If I am any thing, what others are not; if I have done any thing more than others, no thank to me, and therefore no praise. To him be all, who is All in All to me. Christians Obedience, is their walking in Christ.

Christians Obedience is their *walking in the Spirit.* They have received the Spirit, and they walk in the Spirit, Gal. 5. 16. They have not received the Spirit in this world, (their spirit is not flesh) but the spirit which is of God, 1 Cor. 2. 12. They are dead to things carnal, the spirit of the world is departed, they have given up this Ghost,

Ghost: it is the Spirit of the living God that lives in them, and in this they live and walk. They walk in the Light of the Spirit, in the Power of the Spirit; the Spirit of the Lord steers their Course, and fills their Sails; is their Pilot, and their Star, and their Wind that carries them on. When they pray, they pray in the Spirit; when they hear, they hear in the Spirit; through the Spirit they mortify the flesh, are crucified to the world; they obey, they suffer, they fight, they overcome, through the Spirit of the living God that is in them. They live in fellowship with the Spirit, and by him with the Father and the Son. They dwell in the Invisible World, their acquaintance and converse is in heaven, thither they have access; and there they have acceptance; thither they have their recourse, and thence they have their returns. Duties and comforts, are the tokens that are passing betwixt Heaven and Earth. Their life is love, and joy, and praise; these are the most Noble Acts of their Obedience, and these give wings to their hearts, carry them on more swiftly, and more sweetly through all their course.

Oh how heavily do we drive on, how slowly do our Wheels move, when the Spirit of the living God is not in the Wheels! Oh how dead are our Duties, how lame are our walkings? what low and poor spirited creatures are we? How weak are our hearts, how unripe our fruits, we do but half do what we do, there is no heart in our life, we are as bodies without souls, whilst our soul is without a spirit. Oh how sad is it with many of us, upon this account! By our estrangement from God, we have even lost our selves; we are not what we are, because no more where he is. By our distances from Heaven, we are even choaked with the damps of the Earth. We are fit for little, we prosper in nothing, God takes no pleasure, and we take no comfort in any thing we do,

our spirits are so chill'd and benumbed within, as that we neither make sign in our work, nor riddance of our way. And what are we in our Societies? To how little profit do we meet? How little heat do we get; yea, how much do we lose at our brethrens fires? We serve often, but to damp and cool each others spirits; as if it might be no longer said, *Wo to him that is alone*; but wo be to him that is in company: alone hee's more warm.

Christians, I solemnly profess, I am ashamed of my self, and my heart is pained within me, to observe how insipid, how spiritless, how carnal our converses are; how often may we meet? How long may we sit, Christian with Christian, ere any thing that savours of the spirit of a Christian comes from us? Oh, how hard must we strain for a few gracious words! How little does come? How heartless when it comes? How very few of us are there, whose ordinary converse speaks us to be men of another world, whose business, and whose delight lies above, and are in good earnest pressing on towards heaven? How seldom, and how short-breath'd are our spiritual discourses? How little must suffice? How quickly are we diverted to things carnal and sensual? Sure 'tis our little Communion with God, that hath thus incarnated the Communion of Saints.

Oh let us live more in the fellowship of the Spirit, and we shall have fellowship one with another, to better purpose. Let's warm our selves at the Sun, let's dwell more in his Beams, and we shall get and give more Light and Heat. Thus must it be considered ere we resolve, what there is in this Obedience.

2. It must be considered, *What is it like to be attended withall from without*. What suffering it may cost us, what scorn, and contempt, and reproaches, and persecutions of all sorts; it's like to set Earth and Hell upon our backs; if carnal counsels, and fleshly policies; if all the powers

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Powers of darkness, if might and malice can do it; the way will be made too hot, and too hard for thee; tribulation, great tribulation thou must expect, and canst not escape; and the more strict and circumspect, the hotter must thou look thine assaults will be.

Professors of Religion that are of the largest size, that are not so strict to their rule, but they can dispense with duty; nor so forward in point of zeal and activity, but they can remit and abate, as occasion serves, may escape this persecuting world the better; but he that will be faithful, who ever escape, is sure to be made a prey. This also must be well considered, I will follow Christ, but can I drink of the Cup that he drank of? Can I be baptized with the Baptism, the Baptism of Blood that he was baptized with?

There are persons who sometimes take up the profession of Religion, and resolve all on a sudden they will follow Christ, not understanding what there is in it, or what Christianity may stand them in; who by that they have look'd a little farther, and find it another manner of difficulty than at first they imagined; and withall, find the Armies of the Aliens to fall on, the Dogs to tear, the Wolves to worry, the Eagles, and the Vultures, and all the Birds of Prey, to pitch upon them; and begin in earnest to feel the smart of Religion, in those persecutions that are rais'd upon them for it, presently make their retreat, and go back, *Where am I? What have I chosen? Is this to be a Christian? Doth Christ look for all this from his followers, and will he leave them to such violence and rapine, as the reward of their faithfulness to his Name? I never thought it had been such hot service, and if I cannot be a Saint at a cheaper rate than this, follow Christ who will for me; let those that have nothing to lose, or can bear so much labour, and pains, and violence, take it up if they please; for my part, I must look*

my self, I must not be undone.
Master, I will follow thee whithersoever thou goest,
and that Scribe, *Mat. 20. 7.* Man thou understandest
not what thou sayest. Dost know whither I am going,
where my dwelling, what my lodging is? *The Foxes*
have holes, and the Birds of the Air have Nests, but the
Son of man hath not where to lay his head: And behold,
there's an end of the Scribes Christianity, we hear not
one word more of it.

But now, he that both knows what 'tis to be a Disci-
ple, that hath look'd through Religion, through the
length and breadth of it, hath duly weighed all that can
be said for, or against his taking it up, hath *examined the*
grounds and reasons he hath for it, what weight there is
in them, hath *considered the Objections*, hath cast up the
cost and charges of it, and as the issue and result of the
most serious debate, stands settled in his judgment, that all
things considered, it is indisputably the best, and wisest,
and safest course he can take: *It's beyond all controversie,*
without all dispute incomparably better for me to hearken
to the Lord in all that he shall require, and to run all
hazards with him, and that presently, from this day for-
ward, to the end of my life. He that stands thus settled
in his judgment, and thereupon feels his soul fixing it
self in this *peremptory resolution*: VVell, through the
Grace of God I will be his servant, I give up my self to
the Government of his will, to follow him in righte-
ousness and holiness all my dayes. I am sensible it's no
light thing to be a Christian; I see I must be subject, I
see I must be circumspect, I see I must be active, I must
stick at nothing that God will have; I see this flesh will
be pained and put hard to it, will sting and groan under
so severe a yoke. I see the Devil and this evil world will
be upon me, laying on more load, to make my bargain
as dear as they can: But be there in it what there will,
let

let it cost me never so dear, I am at a point ; I will venture all upon it, the Lord is my God, and him will I follow in all things that he shall speak ; I put my self into the everlasting Arms ; I trust upon everlasting strength, I will go forth in the Name of the Lord, and now speak Lord, for I will hear.

This sincere resolution, this will hold out ; when our holy inclinations are so rooted and strong, that they bear down all fleshly inclinations ; when our assent to Scripture is so firm, that it over-ballances all objections against it ; when our reasons for Religion are so high and weighty, that they weigh down the highest pretences against it ; when we have thoroughly considered what there is in it, and compar'd all that can be said for, or against our following the Lord, and upon the whole matter we judge it our best course, and accordingly resolve for it, this is sincere resolution, this is the Obedience of the heart.

2. *Obedience of the Life.* This is the Decree bringing forth ; or holy inclination and resolution springing up into action, and is a necessary proof of the soundness of the resolution.

Though sincere resolution be Obedience in Gods account ; yet that resolution which (supposing there be time and opportunity) does not break forth into act, is undoubtedly unsound and deceitful. There are two things infallibly included in spiritual life ; a Will, and a Power. Grace is the disposing, and the enabling the heart for an holy life ; and where there is both a Will and a Power, performance will certainly follow. This sincerity of actual Obedience, is that which the prayer of the Psalmist looks to, *Psal. 119. 80. Let my heart be sound [in thy Statutes] that I be not ashamed.*

There is a soundness in the Faith, and a soundness in the Statutes of the Lord. Faith notes in Scripture, either

~~the~~ Doctrine of Faith, or the Grace of Faith. And accordingly, soundness in the faith, signifies both the receiving and entertaining sound Doctrine; and the sound or sincere embracing that Doctrine. Soundness in the Statutes of the Lord, notes especially the *Practice*, the living or walking uprightly under the power of that Doctrine, under the Government and Obedience of the Statutes of the Lord. What this Obedience of life is, it's easie to gather out of what hath been spoken touching the Obedience of the heart; I shall only add, that this Obedience is then sound and sincere, when

1. In General, the whole course of life is the issue of the mentioned sincere resolution; when the life is the birth of the purpose, the fruit growing up out of that holy Root. There may be actions materially good and holy, that yet are not gracious actions, because they arise not from a right spring. When the soul hath devored it self to God in Christ, and *believingly, understandingly, and deliberately* decreed, and determined in his strength to keep his word; and this decree or determination, goes into the performances of the life, and is the root and soul of that holy course we walk in; there's sincerity.

Some persons may be found, who have taken up the profession, and go far in the practice of Godliness, abstaining from gross sins, yea, and making attempts upon the mortification of inward lusts; applying themselves to the duties of Religion, Praying, Hearing, Reading, Meditating, discoursing of God, and the things of God, exercising themselves in the works of righteousness and mercy, being Meek, Temperate, Patient; and if all this do arise only from the advantages of a good Nature, good Education, good Society or Acquaintance, a powerful Ministry, or the workings of Natural Conscience, as possibly it may, and doth not spring forth
O from

from such a fixed well-bottomed resolution, it is shew
of sincerity. Whatever the Blades be, they have no
Root, and will certainly wither away.

2. In particular actions, when they are done in sim-
plicity and singleness of heart unto the Lord; when
whatever sinful mixtures there may sometimes be of car-
nal respects, that may have an influence upon the exert-
ing and bringing them forth; yet the great poise that
moves the Wheels, the swaying motive that brings us
on, is God, and our respect to his VVill and Ho-
nour.

Now for this also the Lord undertakes, promising not
only assistance, but success; sufficient Grace, and efficaci-
ous Grace: *I will cause them to walk in my Statutes,*
and they [shall] keep my Judgments, and do them. I
will not only teach them my Statutes, I will not only
incline their hearts to my Testimonies; I will not on-
ly strengthen them for my Work; but I will cause them
to walk in my Statutes. The event shall be sure, they
(shall) keep my Judgments, and do them; my VVord
shall fail, my promises shall be of none effect; let me
be accounted unfaithful, if I do not make them faithful
to me.

CHAP. XVI.

Perseverance in the Covenant.

8. **P**ERSEVERANCE. Jer. 31. 40. *I will make an everlast-
ing Covenant with them; that I will not turn away
from them, to do them good; but I will put my fear in their
hearts, that they shall not depart from me.*

The perseverance of the Saints is founded on the E-
lection of God, and the immutability of his Counsel;

The

The foundation of the Lord standeth sure, Rom. 8. 38. Whom he did predestinate, them he also called; and whom he called, them he also justified; and whom he justified, them he also glorified. This Golden Chain will hold, nor link of it shall be broken; on whomsoever the first link Election, hath taken hold, it will infallibly bring him up to the last, Glory. God is not as man, that he should repent. But not to wade farther into the deep; our business lies in the promise of God.

There are two sorts of Promises concerning Perseverance. There are Promises

§ To Perseverance.

§ Of Perseverance.

1. The Promise of Eternal Life is made to Perseverance. Hold out to the end, and be saved. Overcome and reign. Be faithful to the death, and I will give thee a Crown of Life, Rev. 2. 10. If thou forsake him, he will cast thee off for ever. 1 Chron. 28. 9. If any man draw back, my soul shall have no pleasure in him. Christians, beware of Apostacy, beware of presumption; Pass the time of your sojourning here in fear. Let it not be said of you, ye (did) run well. He runs well, that gives not off, that sits not down on this side the goal. So run that ye may obtain.

2. There are promises of Perseverance. The Covenant of God is an everlasting Covenant. He hath commanded his Covenant for ever, Psal. 111. 5.

There are two things in the fore-mentioned Scripture, Jer. 32. 40. secured to Believers, which secure their perseverance.

1. God will not depart from them.

2. They shall not depart from him.

1. God will not depart from them. *I will not turn away from them.* God is with me, but I fear I shall provoke him away: I shall weary him out by my sins, and drive him from me: No, saith the Lord, I will not turn away from them, to do them good. I will never fail thee, nor forsake thee.

2. They shall not depart from him. 'Tis true, the Lord will be with me, but 'tis only while I am with him; if I depart, he will depart; if I forsake him, he will cast me off for ever. Here's my great fear, that I shall turn away from him; there is in me an evil heart of unbelief, that's ever departing from the living God. Oh this false and fickle heart, I dare not trust it for an hour; I doubt it will be gone ere I am aware; my corruptions are strong, my temptations are many, every day brings its temptations; and I am in great fear, that by one means or other, one day or other, I shall fall before them, and depart from the living God! No, sayes God, fear not, thou shalt not depart; *I will put my fear in their hearts, that they shall not depart from me. They shall be kept by my Almighty Power, through faith unto salvation.* My grace shall be with them, and my grace shall be sufficient for them, and shall preserve them to my heavenly Kingdom.

And here is the Saints security: The Lord God will not turn away from them, nor ever suffer them to run away from him. If the promise fail, then may their faith also fail. It's true, there may be gradual declinings and departures of the Saints from Christ for a season; but total or final there shall not be: They shall not be of them that draw back unto perdition, but of them that believe to the saving of the soul. Though they fall, they shall rise again; they may turn, but they shall return. As hypocrites will not stay (with) Christ alwayes, so neither will Saints alwayes stay from him. And there's a like

like reason of both: Sinners sometimes will step aside, and salute Religion, and take some turns with Christ, but after a while, away they must again: And there is a double reason of it.

1. There's that within them, that will fetch them
2. There's one without them, back.

1. There's that *within them* that will fetch them back. Corrupt Nature, the power of unmortified Lust, this is it that bears the sway in their hearts; and however for the time, the stream may be somewhat turn'd out of its course, or bay'd up; however by the *impetus* of some external Motives or Arguments, or the *impulses* of an awakened Conscience, or some sudden heat of affection, they are carried on after, and in some fair compliance with the Lord Jesus; yet when the Bay is removed, when the external force is spent, Conscience laid to sleep, the heat of affection allaid, which is often almost as soon out as in, their very Natures will reduce, and bring them back to their old course. What is it that pulls a Stone, or a lump of Clay down again, that that is thrown into the Air? Why when the *vis impressa* by which they were forc'd up, is spent, their natures, their innate gravities will bring them down to their place. Sinners need no other weights to pull them down to this Earth, than their earthly hearts.

2. There's one *without them* that will fetch them off. Satan the god of this world, whose they are, and whom they serve, who though he indulge them so much I bet y for their Religion, as is consistent with their captive state, and may possibly secure them the more under his Dominion, (Hypocrites are often the faster to Satan, for being so near to Christ) the very Religion they have, is but the Devils snare, by which he holds them back from Religion; yet lest by venturing them too far, they should be lost to him at last, he that first temptred

O 3

them

them so near to Christ, (Hypocrites are often beholding to the Devil for the Religion they have) will quickly tempt them back again.

And so on the other side, there are the like reasons why Saints cannot alwayes wander, or stay away from Christ.

1. There's that within them, which will bring them back. *The grace of God within them will bring them home. The Grace of God, is now their nature. Sinners whilest walking with Christ, and Saints whilest wandering from Christ, are both under a force, they are carried against the stream; when the winds are down that carried them on, they will return to their course. The grace of God is the seed of God, He that is born of God, sinneth not; (that is, not unto death) the seed of God remaineth in him. The seed of God is immortal seed; it may languish, and be ready to die, but it shall not die, it shall recover.*

2. There's one above them which will bring them back, though he suffer them for a time to wander from the way. *Of those whom thou hast given me, I have lost none. He hath lost none, and he will lose none. He sends a word of commandment after them, Jer. 3. 14. Return O back-sliding children, for I am married to you. Whither are you running? Whom are you following after? Come back from your Lovers, return to your Husband. I am married to you, and we may not part.*

After the word of Command, he sends a word of promise, verse 22. *I will heal your back-slidings. Return from your back-slidings, and I will heal them. I will forgive your back-slidings, and I will cure you of your back-sliding heart. All the breaches they have made, shall be made up; I will pass by all that you have done, and be reconciled to you. If you will turn, return and I will receive you. And this word of promise, is a*
word

word of Power. I will bring you to Zion: then shall thou say, I will go and return to my first Husband. Hos. 2. Behold we come unto thee, for thou art the Lord our God, Jer. 3. 22. He that will not leave his Israel after the flesh, with their idols, much less will he leave his Israel after the Spirit, Phil. 1. 5. Being confident of this very thing, that he that hath begun a good work, will perform it until the day of Jesus Christ.

A good work may be said to be begun in a double sense.

1. *When there is some good thing a doing:* Or when something is done towards it; when it is *in fieri*. When the Lord hath been ploughing upon the fallow ground, making his Batteries against the strong Hold, shaking secure hearts, breaking false hopes, awakening Consciences, convincing sinners, spreading sin, and death, and hell before them, entering upon a Treaty with them, and perswading them over to Christ, to make an escape: There may be hopes in this, the pains of Travel gives hopes of a Birth. But this may go back, and after the highest hopes, prove an abortion. Sinners, awakened sinners, beware you make not a Stand at the Threshold; beware that your plough'd ground be not left to lie fallow. Beware that the Womb prove not the Grave of all your hopes. Mistake not Conviction for Conversion; make on, let not your God, nor your souls lose the things which have been wrought.

2. *When there is some good thing done.* When 'tis *in facto esse*. When the rubbish is removed, and the first stone is laid; when the Plough hath been going, and the good seed is sown; when the New-creature hath passed the Birth; when Christ is formed, and the light of life is newly sprung up in the soul; if there be but a grain of Mustard-seed, the least and lowest degree of saving Grace broken forth in the heart, the question is not,

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whether it be much or little, if it be grace, there's the immortal seed, there's the good work begun, which shall be carried on till the day of Jesus Christ. *Grace is a security for Glory.* Yet beware Christians, let not this security make you secure; though there be an Harvest in the seed, yet the seed must be cherished, watched, and well looked to, that it may grow up to the Harvest: He that lets it die for want of looking to, proves that it was dead whilest alive. Let not your falling short of Glory, prove that your Grace was not Grace.

Christian, lay hold on the promise, and lift up your heads, you are under fears; however it be with you for the present, you are in doubt how it may be; your way is long and dangerous, yet your hearts are deceitful and unstable; you are going on at present, but doubt how you shall hold out: I may meet with Lyons in the way, which may fright me back; I may loose my way, and never recover; I may be a weary, and faint in the way, and lie down and give off. My Lord and my soul, have been often upon the parting pin; I have been almost gone, and I tremble to think what may yet become of me: Yet remember who it is that hath said, *I will not turn from you to do you good; I will put my fear in your hearts, and you shall not depart from me.* Rise soul, take care for to day, and take no thought for to morrow. Mind the present duty, go on thy way, though weeping and trembling, and hard bestead: go on thy way, and then commit thy way and thy self to him, by whose mighty power thou shalt be kept through faith unto salvation. Faithful is he that hath called you, and will do it.

And now you have all. *Let us hear the conclusion of the whole matter.* God hath made a Covenant with his people, hath given himself for their Portion, his Son for their price, his Spirit for their guide in the way,

way, his Earth for their accommodation by the way, his Angels for their Guard, the Powers of Darkness and Death for their spoils, everlasting Glory for their Crown. And because their way is difficult, and their work is contrary to them, he hath given them all that grace that is necessary to bring them to Glory. In general, a new heart, in all things suited to their way, and thoroughly furnished for every good work. In particular, Knowledge to guide; oneness to fix and intend; tenderness to submit to, and yield; love to constrain and bring on; fear to fence and hold in; obedience to perform and bring forth; and perseverance to go through, and hold out to the end; and there Grace and Glory meet. This is the Covenant of Grace; this is the Word which by the Gospel is preached unto you.

It will be said, But if God hath undertaken all this for us, what is there then left on us to do? Here's a Doctrine according to sinners hearts; if this be Gospel, then Soul take thine ease, take thy liberty, cast away care, make much of thy body, God will take care of the rest.

But is there nothing required of us? Let the Scriptures speak, Ezek. 36. 37. Yet for all this will I be enquired of, or sought unto, by the house of Israel; otherwise let them look for no such things. He that will not ask in faith, let not that man think he shall receive any thing of the Lord, Jam. 1. 7. And can he think to receive anything, that neither believes nor prays? That neither prays in faith, nor prays at all, Phil. 2. 12, 13. Its God works in you, both to will and to do: VVhat then? Therefore sit you still and do nothing? No such matter; therefore work out your salvation with fear and trembling, saith the Apostle. The promise of God was never intended to make the Command of God of none effect. God in promising Grace, promises a power for duty; and as he doth not give, so we must not receive that power or grace of God in vain. Whilst he gives what

what he requires, he still requires what he gives. That promise of God (*ye shall be my people*) though he undertake to make it good, yet it is also the matter of our stipulation. And in this promise wherein the Lord assures us, what *de facto* we (shall) be, is included a Precept, wherein we may understand what *de jure* we (ought) to be.

In undertaking to give us a new heart, a tender and obedient, a persevering heart, the Lord doth promise, both to make us what we should be, and to help us in what we are bound to do, and gives us at once a clear hint, both of our mercy and duty. This is the sense and sum of that promise, The Lord will work all that in us, and will help and cause us to perform all that which (is required) unto salvation; and so the *Premissum* on Gods part, doth not make void, but establish the *Debitum* on ours. *Do we then make void the Law through Faith? Nay, we establish the Law.*

Though it be certain as to the event, that all that's necessary to salvation, shall be accomplished in us; God hath undertaken that, yet it is altogether as certain, that God hath made our loving him, fearing him, obeying his whole will, and our sincerity and perseverance herein, so necessary, that we cannot otherwise be saved.

Christians, mistake not, nor abuse the grace of the Gospel. The Lord never meant your mercy should make void your obligation to duty. Redemption from sin, was never intended as a toleration of sin. He gives not his Spirit in favour of the flesh. What he undertakes to work for you, was never with a mind to maintain you in idleness, *Tit. 2. 11, 12*. The grace of God that bringeth salvation, teacheth us, that denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world.

Though you are saved by grace; yet you are still (in a sense)

(sense) debtors to the whole Law. Perfect obedience to the whole Law, even to the utmost *Iota*, is still due from you; and if it be not in your hearts to pay all that you owe, that is, if there be any duty commanded in the whole Book of God, that you must be dispensed with, that you will not set your hearts to observe and obey; if there be any one sin that you must be excused in, and will not part with; if there be any, the highest pitch of holy Care, Activity, Industry, Zeal for God and Holiness, that you will not be perswaded to press hard after; this is an evidence of such an unsound heart, as hath no part in the Gospel, or the salvation thereof. Perfection is still due, though sincerity will be accepted. Sincerity shall be accepted, but what is sincerity less than an hearty willingness to be perfect, attested by a striving and pressing on to that mark which is set before us.

O admire and bless the Lord, the Lord for grace; but do not turn the grace of God into licentiousness. Shall we continue in sin, because Grace hath abounded? Will ye thus requite the Lord? VVill ye thus deceive your selves, O foolish people and unwise? VVill you slight him, because he hath loved you? Kick at him, because he hath cared for you? Shake off his yoke, because he hath secured you the Crown! VVill you serve his Enemies, because he hath saved you from them? Will you nourish your diseases, because he hath said he will cure you? Will you live and not eat? Reap and not plough? Will you not eat, because he hath given you meat? will you not run, because he hath given you legs? Nor work because he hath given you hands? Nor watch, because he hath given you eyes? Or will you tempt the Lord, and call that your trust in him? Awake from such madness.

Christians, say not (if God will, I shall) whether I take care or no, believe or no, repent or no, be obedient, or rebellious, whether I awake or sleep, work or be idle; my

what he requires, he still requires what he gives. That promise of God (*ye shall be my people*): though he undertakes to make it good, yet it is also the matter of our stipulation. And in this promise wherein the Lord assures us, what *de facto* we (shall) be, is included a Precept, wherein we may understand what *de jure* we (ought) to be.

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Christians, say not (if God will, I shall) whether I take care or no, believe or no, repent or no, be obedient, or rebellious, whether I awake or sleep, work or be idle; my

my unbelief, my disobedience, my negligence shall not make the faith of God of none effect. But rather, since God hath said (you shall) let thine heart answer (I will) walk in his Statutes, Arise O my soul, up and be doing; work out thy salvation, because its God that worketh in thee to will and to do: Shake off thy sloth, set to thy work, run out thy race, since God hath said, thou shalt not run, nor labour in vain. And look to it, for however thy idleness, or greatest unfaithfulness, will not make void the Covenant of God; yet will it make manifest, that thou hast no part nor lot in it.

But to all these glorious things that have been spoken, possibly some will reply; O, if all this be so, then happy Saints indeed: *Happy are the people that are in such a case; yea, blessed are the people whose God is the Lord.* But will the Lord indeed do all these things for mortals? Will he take notice of worms? Shall such dry bones live? Will he set such vile dust as the apple of his eye? Is not this too good to be true? Too great to be believed? Are we not all this while but in a dream, or a fools Paradise? Oh that I were sure the one half were as it hath been told me; too great to be believed? As if it must be questioned whether the Sun be light, because it dazles our eyes. But what certainty would you have? Is all this too great for the great and Almighty God to do, who hath said, *Isa. 55. 9. As the Heavens are higher than the Earth, so are my wayes higher than your wayes, and my thoughts than your thoughts.* Can he not do it, who can do all things? Will he not do it, when he hath said he will? Will the Lord mock? Can God deceive? Shall his Word, yea and his Oath too, those two immutable things, in which it is impossible for God to lie, can these fail? If you should hear the Lord himself speaking to you from Heaven with audible voice, my Covenant I make with thee, and it is my intent and purpose to perform every word that is written in it, according

the plain import and meaning thereof; there shall not a little fail, neither will I alter the thing that is gone forth of my lips. Heaven and Earth shall fail, but my Word shall not fail; trust to it, trust everlasting truth, trust to everlasting strength. Fear not, for there shall not fail one word of all that I have spoken by all my servants the Prophets.

If you should hear the Lord speaking thus to you from heaven, what would you say? Would not this satisfy you? Why search the Scriptures, that *more sure word of Prophecy*, 2 Pet. 1. 19. Read them diligently, understand what thou readeest, and then say, if thou doest not there find the Lord speaking fully to thee the following words.

CHAP. XVII.

God speaking from Mount Gerizim. Or, the Gospel in a Map; being a short view of the exceeding great and precious promises † by another hand. † Mr. T. A.

The voice of the **O** All ye Inhabitants of the world, Herald. and dwellers on the earth; Come see, and hear; gather your selves together unto the Proclamation of the great King. Hear, you that are far off, and you that are near: He that hath an ear to hear, let him hear. I am the voice of one crying in the Wilderness, Prepare ye the way of the Lord. Let every Valley be exalted, and every Mountain made low, for the glory of the Lord is to be revealed. Go thorow, go thorow the Gates, prepare the way: Cast up, cast up the high-way; gather out the Stones, lift up the Standard for the people; for the Lord proclaimeth salvation to the ends of the earth. Tydings, tydings, O ye Captives! Hear all ye that look for salvation in Israel; behold I bring you glad tydings of great joy

joy which shall be unto all people. Blessed news! Prepare your ears, and hearts; the Lord hath commanded me, saying; Go unto the people, and sanctifie them, let them wash and be ready, for the Lord is coming down upon Mount Sion, in the sight of all the Nations: Not in Earthquakes and Fire, not in Clouds and Darkness, not in Thundrings and Burnings, rending the Mountains, and breaking the Rocks in pieces: He speaks not to you out of the Blackness, and Darkness, and Tempest; you shall say no more, Let not God speak to us lest we die; He cometh peaceably, the Law of kindness is in his mouth, he preacheth peace, peace, to him that is far off, and to him that is near.

Behold how he cometh, leaping upon the Mountains, he hath passed Mount Ebal, no more wrath or cursing; he is come to Mount Gerizim, where he standeth to bless the people: As Mordecai to his Nation, he writeth the words of truth and peace, seeking the welfare of his people, and speaking peace to all his Seed.

Behold how he cometh, clothed with flames of Love, with bowels of Compassion, plenteous Redemption, and multiplied pardons. O how pregnant is his Love! O the rollings of his Bowels! Oh how full are his breasts, even aking till they are eased by the sucking of his hungry Children!

Hearken therefore, O ye Children, hearken to me. To you it is commanded, O People, Nations, and Languages, that at what time you hear the joyful sound, the Trump of Jubile, the tidings of peace in the voice of the everlasting Gospel, that you fall down before the Throne, and worship him that liveth for ever and ever.

Arise, and come away; Prepare, prepare you; Hear not with an uncircumcised ear; you are not upon a common thing. Behold the Throne is set, the Throne of Grace, where Majesty and Mercy dwell together: from thence will the

Lord

Lord meet you; from thence will he commune with you, from the Mercy-seat, from between the Cherubims, upon the Ark of the Testimony. So, the Lord cometh out of his Pavilion, the mighty God from Zion. *Selah.* His glory covereth the Heavens, the Earth is full of his praise. A fire (of love) goeth before him; mercy and truth are round about him; righteousness and peace are the habitation of his Throne; he rideth on his Horses and Chariots of Salvation, the Covenant of Life, and peace is in his mouth.

Rejoyce ye Heavens, make a joyful noise to the Lord all the Earth. Let the Sea roar, the Floods clap their hands, and the multitudes of the Isles rejoyce. Stand forth the Host of Heaven, prepare your Harps, cast down your Crowns, be ready with your Trumps, bring forth your golden Vials full of Odours, for our voices will jar, our strings will break, we cannot reach the Note of our Makers praise.

Yet let them that dwell in the dust arise and sing. Bear your part in this glorious service, but consider and attend. Call out your souls, and all that is within you. Lift up your voices, fix your eyes, enlarge your hearts, intend all their powers; there is work for them all. Be intent, and serious, you cannot strain too high.

Come forth ye graces, beset the way, be all in readiness. Stand forth Faith, and Hope: flame O Love, come ye warm desires, and break with longing: Let fear with all veneration do its Obedience. Joy prepare thy songs, call up all the Daughters of Musick, to salute the Lord as he passeth by. Let the Generations of the Saints appear, and spread the way with Boughs and Garments of Salvation, and Songs of Deliverance, Deut. 29. 10. to the 13. Ye stand this day all of you before the Lord your God, your Captains, your Elders, your Officers, with all the men of Israel, your little Ones, your Wives, and the stranger that is within thy Camp, from the hewer of Wood, to the

the drawer of Water: That thou shouldest enter into
Covenant with the Lord thy God, and into his Oath,
which the Lord thy God maketh with thee this day.
That he may establish thee to day for a people unto him-
self, and that he may be unto thee a God, as he hath said unto
thee, and as he hath sworn.

I have done my errand. The Messenger of the morning dis-
appeareth, when the Orient Sun cometh forth out of his Cham-
bers, I vanish. I put my mouth in the dust. The voice of the
Lord! The soft and still voice! O my soul, wrap thy face in
the Mantle, and bow thy self to the ground, and put thee in
the cleft of the Rock, while Jehovah proclaimeth his Name,
and maketh all his goodness to pass before thee.

Hear

Hear, O ye ends of the Earth, The mighty God, the Lord hath spoken : Gather my Saints unto me, those that have made a Covenant with me by sacrifice. ^a Behold I establish my Covenant between me, and you. ^b By my Holiness have I sworn, that I will be your Covenant-friend. I lift up my hand to heaven, I swear I live for ever; and because I live, you shall live also. ^c I will be yours : ^d Yours to all intents and purposes: your refuge and your rest, ^e your Patron and your Portion; ^f your Heritage and your Hope; your God and your Guide. ^g While I have, you shall never want; and what I am to my self, I will be to you. ^h And you shall be my peopleⁱ, a chosen generation, a Kingdom of Priests, an holy Nation, a peculiar Treasure unto me above all people. ⁱ I call Heaven and Earth to witness this day, that I take you for mine for ever. My Name shall be upon you, and you shall be Pillars in the Temple of your God, and shall go no more out. ^k

My Livery shall you wear, and the Stamp of my own Face shall you carry : ^l and I will make you my Witnesses and the Epistles of Christ unto the world, ^m and you shall be chosen Vessels, to bear my Name before the sons of men. And that you may see that I am in earnest with you, so I make with you an everlasting Covenant, ordered in all things, and sure; and do here solemnly deliver it to you as my act and deed, sealed with sacred blood, ⁿ and ratified with the Oath of a God; ^p a God that cannot lye, that knows no place for repentance. ^q Come ye blessed, receive the Instrument of your salvation: take the writings, behold the seals; here are the conveyances of the Kingdom. Fear not, the donation is free and full. See, it

The voice of the
L O R D.

^a Psa. 50. 1, 5. ^b Gen. 17. 7. ^c Joh. 14. 19.

^d Jer. 32. 38, 40.

^e Jer. 50. 6. ^f Psa. 90. 1.

^g Psa. 46. 1. ^h Psa. 73.

ⁱ 26. ^j Isa. 25. 4, 5.

^k Psa. 48. 14. ^l Psa.

34. 9, 10. ^m Exod. 19.

ⁿ 5, 6. ^o 1 Pet. 2. 9.

^p Rev. 3. 12.

^q Ezek. 36. 25, 26.

with Ephes. 4. 24.

^r Isa. 24. 8. ^s 2 Cor.

3. 3. ^t 2 Sam. 23. 5.

^u 1 Cor. 11. 25. ^v P

Heb. 6. 17. ^w Tit. 1.

2.

is written in blood, founded on the All-sufficient merit of your Surety,^r in whom I am well pleased,^r whose death makes this Testament unchangeable for ever; so that your

^r Heb. 9. Lam. 1. 8.

^r Mat. 3. 17. ^r Gal. 3. 15, 16, 17.

The blessings of the Covenant, are either its glorious Liberties and immunities, or its Royal Privileges & prerogatives.

^r Deut. 33. 29.

names can never be put out, nor your Inheritance alienated, nor your Legacies diminished; nothing may be altered, nothing added, nothing subtracted, no not for ever. ^r Happy art thou, O Israel! Who is like unto thee, O People! ^r Only believe, and know your own blessedness. Attend O my Children, unto the blessings of your Father,

and hear, and know the glorious immunities, and the Royal Prerogatives that I here confirm upon you.

Here I seal you your Pardons. Though your sins be as many as the sands, and as mighty as the mountains, I will drown them in the deeps of my bottomless mercies. ^r I

The immunities and Liberties of the Covenant consisting in

1. Our general discharge from all our debts. ^r Mic. 7. 19. ^r

Heb. 8. 12. Isa. 55. 7

^r Isa. 1. 18. ^r Job. 33. 24. ^r Isa. 43. 25.

though red like crimson, they shall be as wool. ^r Behold I declare my self satisfied, and pronounce you absolved: ^r The price is paid, your debts are cleared, your bonds are cancelled. ^r Col. 2. 13, 14.

Whatever the Law, or Conscience, or the Accuser, hath to charge upon you, here I exonerate you, I discharge you. I, even I am he, that blotteth out your transgressions,

^r Rom. 2. 33, 34.

^r 1 Joh. 2. 12. Mar. 9.

2. ^r Ez. 36. 25. Heb.

9. 14. Isa. 57. 19.

guiltless? ^r Sons, Daughters, be of good cheer, your sins are forgiven you. ^r I will sprinkle your consciences, and

ons, for my Names sake. Who shall lay any thing to your charge, when I acquit you? Who shall impeach, or implead you, when I proclaim you

guiltless? ^r Sons, Daughters, be of good cheer, your sins are forgiven you. ^r I will sprinkle your consciences, and

put

put the voice of peace into their mouths,^d and they shall be your Registers; in which I will record your Pardon, and the voice of Guilt, and Wrath, and Terrour shall cease. *Heb. 10. 22. Isa. 27. 4, 5.*

Here I sign your release from the house of Bondage; f Come forth ye captives, come forth ye prisoners of hope; for I have found a ransom: g I proclaim liberty to the captives, and the opening of the prison to them that are bound. h Behold I have broken your bonds, and shook the foundations of your prisons, and opened the iron gates. i By the blood of the Covenant have I sent forth the prisoners out of the pit wherein there is no water. k Arise, O redeemed of the Lord, put off the raiment of your captivities, arise and come away.

The dark and noisome prison of sin shall no longer detain you. l I will loose your fetters, and knock off your bolts. Sin shall not have dominion over you. m

I will heal your back-slidings, I will subdue your iniquitiesⁿ, I will sanctifie you wholly o, and will put my fear in your hearts, that you shall not depart from me. p Though your corruptions be strong and many; yet

the aids of my Spirit, and cleansing-verse of my word, and physick of my corrections shall so work together with your prayers & endeavors, as that they shall not finally prevail against you, but shall surely fall before you q.

From the strong and stinking gaol of the grave do I deliver you. O death, I will be thy plague, r my grave, I will be thy destruction, s my beloved shall not ever see corruption.

t I will change your rottenness into glory, and make your dust arise & praise me. u What is sown in weakness, I will raise in power: what is

2 Our release from the house of bondage particularly.

^f Rom. 6. 17, 18.

^g 1 Cor 7. 22 ^h Job

33. 24. 18. ⁱ Isa. 61.

^j 1. & 42. 7. ^k Luk. 4.

18. ^l Zech. 9. 11.

From the dark and noisome prison of sin

^l Joh. 8. 34, 35, 36.

^m Rom. 6. 14.

ⁿ Mic. 7. 19. Jer. 3.

12. ^o 1 Thel. 5. 23,

24. ^p Jer. 32. 40. ^q

Ezek. 36. 37. Ephe.

5. 26. Isa. 27. 9.

From the strong and stinking gaol of the grave. ^r Hos. 13. 14.

^s Psal. 16. 10.

^t Dan. 12. 2, 3. Isa.

26. 19.

sown in corruption, I will raise in incorruption: what is

u 1 Cor. 15. 42, 43. sown a natural body, I will raise a spiri-

44. w 1 Cor. 15. tual body. » This very flesh of yours, this

53. x 2 Cor. 5. 4. corruptible flesh, shall put on incorrupti-

1 Cor. 15. 54. on; and this mortal shall put on immor-

talitie. » Death shall be swallowed up in victorie, and

mortalitie of life. » Fear not, O my Children; Come, and

I will shew you the Enemie that you dreaded. See, here

lies the King of terrors, like *Sisera* in the Tent, fastened to

the ground, with the nail struck through his temples. Be-

hold the grateful present, the head of your Enemie in a

Charger: I bequeath you your conquered Adversary, and

y 1 Cor. 3. 22. z 1 make over death as your Legacie. y O

Cor. 15. 55. a Isa. death where is thy sting? where now is

26. 20. b Isa. 57. 2. thine armor wherein thou trustedst? z

c Psal. 16. 9: Job Come my people, enter into your cham-

19. 25, 26, 27. d bers: a Come to your beds of dust, and

Psal. 49. 15. e Phil. lay you down in peace, and let your flesh

3. 21. f Mat. 13. rest in hope; b for even in this flesh shall

43. you see God. c O ye slain of death, your carcases, now as

loathsome as the Carrion in the ditch, will I redeem from

the power of the grave, d and fashion those vile bodies like

unto the glorious bodie of your exalted Redeemer. e Look,

if you can on the Sun, when shining in his strength, with

such dazzling glorie will I cloathe you, O ye of little faith.

From the terrible dungeon of eternal darkness do I here-

by free you. Fear not, you shall not be

hurt of the second death, g you are deli-

g Rev. 2. 11. Rom. vered from the wrath to come, and shall

8. 1. h 1 Thes 5. 10. never come into condemnation. b The

Jo. 5. 24. i Re. 14. 11 flames of *Tophet* shall not be able to singe

k Mat. 25. 30. the hairs of your heads, no nor the smell of the fire pass upon

you. Stand upon the brink, and look down into the horrible

pit, the infernal prison, from whence I have freed you. See

you how the smoak of their torments ascendeth for ever?

Hear you the cursings and ravings, the roarings and k blas-

phemies?

phemies? What think you of those hellish fiends? would you have been willing to have had them for your companions and tormentors? what think you of those chains of darkness? of the river of brimstone, of the instruments of torment for soul and bodie, of those weepings, and wailings, and gnashing of teeth. Can you think of an everlasting banishment, of a *go ye cursed*? could you dwell with everlasting? could you abide with devouring fire? This is the inheritance you were born to. But I have cut off the entrail, and wrought for you a great salvation. I have not ordained you to wrath, but my thoughts towards you are thoughts of peace.

Here I deliver you your protection. From all your enemies will I save you. I grant you a protection from the Arrests of the Law: your Suretie hath fullie answered it; *q* my Justice is satisfied, my wrath is pacified, my honor is repaired. Behold, I am near that justify you, who is he that shall condemn you.

From the usurped dominion of the powers of darkness. I will tread Satan shortlie under you, & will set your feet in triumph upon the necks of your enemies. Let nor your hearts be troubled; though you be to wrestle with Principalities and Powers, and the Rulers of the darkness of this world: for stronger is he that is in you, than he that is in the world. He may bruise your heel, but you shall bruise his head. Behold your Redeemer leading captivitie captive, spoiling Principalities and Powers, and triumphing over them openlie in his Cross. See how Satan falleth like lightning from heaven, and the Sampson of your salvation beareth away the gates of hell posts, and all upon his shoulders, and setteth them up as Trophies of his Victorie: how he pulleth out the throat of the

1 Mar. 25. 41. m E.
say 33. 14. n Eph.
2. 3. o 1 Thes. 5. 9.
p Jer. 29. 11.

3 Our protection from
all our enemies. p 2
Kings 17. 39. From the
arrests of the Law. q
Gal. 3. 13. Rom. 4. 10.
r Dan. 2. 24. 2 Cor. 5.
19. 20.

From the powers of
darkness. u Rom. 16.
20. w Eph. 1. 2. x 1 Jo.
4. 4. y Gen. 3. 15. z
Col. 2. 15. a Luke 10.
18.

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Lion, and lifeth up the heart of the Traytor upon the top of his spear, and washeth his hands, and dyeth his robes in the blood of those your enemies. ^b ^b Isa. 63. 1, 2, 3.

From the victory of the world, ^c neither its frowns, nor its flatteries shall bee too hard for your victorious faith. Though it raise up *Egypt*, and *Amalek*, and *Moab*, and all its whole Militia against you: yet it shall never keep

From the victory of the world.

^c 1 Joh. 5. 4. Gal. 1.

4 ^d Joh. 16. 33. ^e 1

Cor. 10. 13. ^f 1 Cor.

3. 22.

you out of *Canaan*. Be of good comfort; your Lord hath overcome the world.

Though its temptations be very powerful, yet this upon my faithfulness will I promise you, that no such shall come upon you, but what you shall be able to bear:

But if I see such tryals (which you fear) would bee too hard for your graces, and overthrow your souls, I will never suffer them to come upon you; nay, I will make your enemy to serve you, ^e and do bequeath the world as part of your Dowry to you. ^f

From the curse of the Cross, ^g Affliction shall prove a wholesome Cup to you; your Lord hath drunk the Venome into his own body, and what remains for you is but a healthful Potion, which I will promise you shall work for your good. ^h Be not afraid to drink, nor desire the cup

From the curse of the Cross.

^g Psal. 119. 71. ^h

Rom. 8. 28. ⁱ Job 5.

17 & c. ^k Jam. 5.

1. 12. Psal. 94. 12.

^l Isa. 43. 2. ^m Hos.

2. 14. ⁿ Isa. 25. 4.

should pass from you: I bless the cup before I give it unto you, ⁱ Drink you all of it, and bee thankful; you shall finde my blessing at the bottome of the cup, to sweeten the sharpest afflictions to you. ^k I will stand by you in all conditions, and bee a fast friend to you in every change. ^l In the Wilderness I will speak

comfortably to you, and in the fire, and in the water, I will be with you. ^m I will be a strength to the poor, and a strength to the needy in his distress; a refuge from the storm, and a shadow from the heat, when the blast of terrible ones is as a storm against the Wal. ⁿ Your sufferings shall

not

not be a cup of Wrath, but a Grace-cup; not a Curse, but a Cure; not a cup of trembling, but a cup of blessing to you.^o They shall not hurt you, but heal you. ^p My blessing shall attend you in every condition. ^q I say not only, Blessed shall you be in your Basket, and blessed in your store; but blessed shall you be in your Poverty, ^r and blessed shall you be in your streights: not only blessed shall you be in your Cities, and blessed shall you be in your fields; but blessed shall you be in your bonds, and blessed shall you be in your banishment. ^s Blessed shall you be when you are persecuted, and when you are reviled, and your name is cast out as evil: Yea, then doubly blessed. ^t My choicest blessings, greatest good, and richest sweets, will I put into your evil things. ^u These happy Immunities, these glorious Liberties of the Sons of God, by this immurable Charter. I do for ever settle upon you; and do in, and with my Covenant, unalterably, irrevocably, everlastingly convey unto you, and confirm upon you.

Yea, I will not only free you from your miseries; but will confer upon you Royal Priviledges and Prerogatives, and instate you into higher and greater happiness than ever you have fallen from. Lo I give my self to you, and all things with my self.

The privileges & Prerogatives of the Covenant.

Behold, O ye Sons of men! Behold and wonder. Be astonished O Heavens! Be moved, ye strong foundations of the Earth! For you shall be my witnesses. This day do I by Covenant bestow my self upon my servants.^{vv} I will be your God, for ever and ever; ^x Your Own God: ^y Nothing in the world is so much your own as I. The Houses that you have built, that you have bought, are not so much yours as I am. Here you are Tenants at will; but I am your eternal Inheritance. ^z These are loans for a season;

He gives himself to us for our God.

^w Gen. 17. 7. ^x Psa. 48. 14. Jer. 32. 38. Rev. 21. 3. ^y Psa. 67. 6. Psa. 16. 2. ^z Psa. 16. 5. with 73. 26.

a Psa. 90. 1. b 1
Cor. 6. 19, 20. c Jer.
3. 19. Eſay 63. 16.
d Pſal. 50. 15. Jer.
49. 11. Pſal. 145.
18. *To be to us in-
ſtead of all Relati-
ons. Our Friend.*
Eſa. 41. 8. Jam. 2. 2,
3. f Pſal. 25. 14.
Joh. 15. 15. g Eph.
3. 12. Heb. 4. 16.

but I am your dwelling place in all Ge-
nerations. *a* You have no where ſo great
a proprietie, ſo ſure and unalterable
claim, as you have here. What do you
count your own? Do you count your
bodies your own, your ſouls your own?
Nay theſe are not your own; they are
bought with a price, *b* But you may bold-
lie make your claim to me? you may free-
lie challenge an Intereſt in me. *c* Come
near, and fear not; where ſhould you be

free, if not with your own? where ſhould you be
bold, if not at home? You are never in all the world ſo
much at home, as when you are with me. You may free-
lie make uſe of me, or of any of my Attributes, when-
ever you have need. *d* I will be all to you that you can
wiſh, *e* I will be a friend to you. *f* My ſecrets ſhall be
with you, and you ſhall have all freedome of acceſs to me,
and libertie to pour out all your hearts into my boſom. *g*

Our Phyſician.

h Hoſ. 14. 4. Pſal.
103. 3.

I will be a Phyſician to you. I will
heal your back-ſlidings, and cure all your
diseases. *b* Fear not, never did ſoul
miſcarrie, that left it ſelf in my hands, and would but
follow my preſcriptions.

Our Shepherd.

i Pſa. 23. 1. and 80.
1. *k* Pſa. 23. 1 E-
ſay 43. 14. Gen.
33. 3 1. 14.

I will be a Shepherd to you. *i* Be not
afraid of evil tidings, for I am with you;
my rod, and my ſtaff ſhall comfort you.
You ſhall not want, for I will feed you;
you ſhall not wander (to be loſt) for I
will reſtore you. I will cauſe you to lie
down in green paſtures, and lead you beſide the ſtill wa-
ters. *k* I will gather you with mine arme, and carrie you
in my boſome, and will lead on ſoftlie, as the flock and the
children be able to endure. *l* If Officers be careleſs, I
will do the work my ſelf. I will judge between cattle and
cattle. I will ſeek that which was loſt, and bring again
that

that which was driven away, and binde up that which was broken, and strengthen that which was sick; but I will destroy the fat and the strong, and will feed them with Judgement. *m* I will watch over my flock by night. *n* Behold, I have appointed my Ministers as your Watchmen, and Overseers that watch for your souls. *o* Yea, mine Angels shall be your Watchers, and shall keep a constant guard upon my flock. *p* And if peradventure the servants should sleep, *q* mine own eyes shall keep a perpetual watch over you, by night, and by day. *r* The Keeper of *Israel* never slumbereth, nor withdraweth his eyes from the righteous. *t* I will guide you with mine eye; I will never trust you out of mine own sight. *u*

I will be a Sovereign to you. The Lord is your Judge, the Lord is your Law-giver, the Lord is your King. *w* Fear not the unrighteousness of men, I will judge your cause, I will defend your rights. *x* You shall not stand at mans Bar; you shall not be cast at their Vote; let them curse, I will bless; let them condemn, I will justifie.

When you come upon trial for your lives, to have your eternal state decided, you shall see your friend, your Father, upon the Bench. *a* Into my hands shall your cause be cast, and you shall surely stand in judgment, and be found at the right hand among the sheep, and hear the King say, Come ye blessed, inherit the Kingdom. *b*

I will be an Husband to you. *c* In loving kindness, and in mercies, will I betroth you unto me for ever. *d* I will espouse your interest, and will be as one with you, and you with

m Ezek. 34. 16, 17. with verse 2, 3, 4. *n* Esay 27. 3. *o* Heb. 13. 17. Aët. 20. 28. *p* Dan. 3. 17. 23. *q* Mar. 13. 25. 27. *r* Psa. 34. 15. *s* 33. 18. *t* 2 Chron. 16. 9. *u* Psa. 122. 3, 4, 5. *v* Job 36. 7. *w* Psa. 32. 8.

x sleepeth, *y* nor *z* Our Sovereign. *w* Esay. 33. 22. *x* Deut. 32. 36. Psa. 140. 12. *y* 1 Cor. 4. 3. 5. 2 Cor. 10. 18. *z* Esay 50. 9. Gen. 12. 3.

I will bless; let

a Psa. 88. 9. Ecclef. 3. 16, 17. *b* Mar. 29. 33, 34. Mar. 10. 32.

c Our Husband. *c* Esay 54. 5. *d* Hof. 2. 19, 20.

with me. ^e You shall be for me, and not for another; and I also will be for you. ^f Though I found you as an helpless Infant, exposed in its blood, all your unworthiness doth not discourage me. Loe, I have look'd upon you, and spread my skirt over you, and put my comeliness upon you. Moreover, I swear unto you, and enter into Covenant with you, and you shall be mine. ^g Behold, I do (as it were) put my self out of my own power, and do here solemnly, in this my Marriage Covenant, make away my self to you, ^h and with my self all things. ⁱ I will be an everlasting Portion to you. ^k Lift up now your Eyes Eastward, and Westward, and Northward, and South-

ward. Have you not a worthy Portion, a goodly heritage? Can you cast up your riches, or count your own happiness? Can you fathome Immenſitie, or reach Omnipotencie, or comprehend Eternitie? All this is yours. I will set open all my treasures to you, I will keep back nothing from you.

Hee maketh over himself to us in all his Essential Perfections, and Personal Relations.

In all his Essential Perfections.

His Eternity as the date of our happiness

All the Attributes in the Godhead, and all the Persons in the Godhead, do I hereby make over to you. I will be yours in all my Essential Perfections, and in all my Personal Relations.

In all mine Essential Perfections.

Mine Eternity shall be the date of your happiness.

Pſal. 90. 1, 2. with Pſal. 48. 19. & Tim. 1. 17. with. 1 Pet. 5. 10. ^m Pſa. 36. 7, 8, 9. & 16. 11. ⁿ Iſa. 35. 10. Jer. 32. 40.

I am the Eternal God, and while I am, I will be life and blessedness to you. ¹ I will bee a never-failing Fountain of Joy, and Peace, and Bliss unto you. ^m I am the first, and last, that was, and is, and is to come, and mine eternal Power and Godhead shall bee bound to you. ⁿ

I will be your God, your Father, your Friend, while I have any being. ^o I have made mine everlasting

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sting choice in pitching upon you. ^p Fear not, for the Eternal God is your Refuge, and underneath are the everlasting Arms. ^a My durable riches and righteousness shall be yours. ^r Though all should forsake you, yet will I not forsake you. When the World, and all that is therein shall bee burnt up, I will be a standing Portion for you. When you are forgotten among the dead, with everlasting loving kindness will I remember you. ^t

Mine Unchangeableness shall be the Rock of your Rest. u When all the World is like the rumbling Ocean round about you, here you may fix and settle. I am your resting place. ^w

The Immutabilitie of my Nature, and of my Counsel, and of my Covenant, are sure footing for your Faith, and a firm Foundation for your strong and everlasting Consolation. ^x When you are afflicted, tossed with Tempests, ^y and not comforted; put in to me: I am an Haven of Hope, I am an Harbour of Rest for you; here cast your Anchors, and you shall never be moved. ^z

Mine Omnipotency shall be your guard. I am God Almighty, your Almighty Protector, your Almighty Benefactor. ^a

What though your Enemies are many; more are they that are with you, than they that are against you; for I am with you. ^b What though they are mightie? they are not Almighty. Your Father is greater than all, and none shall pluck you (pluck while they will) out of my hands. ^c Who can hinder my power, or obstruct my salvation? ^d Who is like unto the God of *Jehurim*, who rideth on the Heaven for your help, and in his excellencie on the Skie? I am the sword of your strength, and

^p Psal. 132. 13, 14.
Hos. 2. 19. ^q Deut.
33. 27. ^r Pro. 8. 10.
^s Heb. 13. 5. Psal. 27.
10. ^t Isa. 54. 10.

*His unchangeable-
ness as the Rock of
our Rest. u* Mal. 3.
Psal. 62. 6, 7. & 92.
15. ^w Jer. 50. 6. 2
Chron. 14. 11.

^x 2 Tim. 2. 19. Heb.
6. 17, 18. ^y Isa. 44.
11. ^z Jer. 17. 13, 17
Psal. 46. 1, 2, 5. &
125. 1.

*His Omnipotency for
our Guard. a* Gen.
15. 1. & 17. 1.

^b 2 Chron. 32. 7, 8.
2 King. 6. 16. ^c Joh.
10. 29. ^d Isa. 43. 13.
Dan. 4. 35. 2 Pet. 2.
9.

and the shield of your excellencie. ^e I am your rock, and your fortress, your deliverer, your strength, the horn of your salvation, and your high tower. ^f I will maintain you against all the power of the Enemy. You shall never sink, if Omnipotence can support you. ^g The gates of Hell shall not prevail against you. ^h Your enemies shall find hard work of it. They shall overcome Victorie, or enervate Omnipotence, or corrupt Fidelitie, or change immutability, or else they cannot finally prevail against you, either they shall bow or break. ⁱ Though they should exalt themselves as the Eagle, though they should set their nest among the stars, even there will I bring them down; saith the Lord. ^k

My faithfulness shall bee your security, ^l *my truth, yea, my oath shall fail if ever you come off losers by me.* ^m I will make you to confess, when you see the issue and upshot of all my providences, that I was a God worthie to be trusted, worthie to be believed, worthie to be rested in, and relied upon. ⁿ If you walk not in my judgments, you must look for my threats and frowns, yea, and blows too, and you shall see that I am not in jest with you, nor will I indulge you in your sins. ^o Nevertheless my loving kindness will I never take from you, nor suffer my faithfulness to fail. My Covenant will I not break, nor alter the thing that is gone out of my lips.

His Mercies as our Store, ^p *Isa. 47. 7. & 63. 7. Psa. 119. 41. 9. Cor. 1. 3. Psa. 36. with Rev. 21. 6. Neh. 9. 7. with Isa. 55. 7. 1 Chr. 21. 13 with Gen. 19. 19.*

My mercies shall be your store. ^p I am the Father of mercies, & such a Father I will be to you. ^q I am the fountain of mercies, & this fountain shall be ever open to you. ^r My mercies are very many, and they shall be multiplied towards you; ^s very great, & they shall be magnified upon you; ^t

very sure, and they shal bee for ever sure to you; ^a very
render, and they shall bee infinitelie tender of you. ^b
Though the Fig-tree do not blossome, nor the Vine bear,
nor the Flock bring forth; fear not, for my compassions
fail not. ^c Surelie goodness and mercie shal follow you all
the daies of your lives. ^d Even to your old age I am he, and
even to hoare hairs wil I carrie you: I have made, and I wil
bear, even I will carrie and deliver you. ^e
^f I will make an everlasting Covenant
with you, that I will not turn away from
you to do you good. ^g I swear that I will
shew you the kindness of God. ^h I can
as soon forget to be God, as forget to be
gracious. ⁱ While my name is Jehovah,
merciful, gracious, long-suffering, abun-
dant in goodness and truth, I will never
forget to shew mercie to you. ^j All my
waies towards you, shal bee mercie and
truth. ^k I have sworn that I would not bee wroth with
you, nor rebuke you; for the mountains shall depart, and
the hills bee removed; but my kindenes shall not depart
from you, neither shal the Covenant of my peace be remo-
ved, saith the Lord that hath mercie on you.

^a Isa. 55.3. ^b Psa.
119.156. with 103.
4. ^c Hab. 3. 17.
Lam. 3. 23. ^d Psa.
23. 6. ^e Isa. 46. 4.
^f Jer. 32. 40. ^g ^h
Sam. 20. 14, 15.
17. with 25. 9, 10.
ⁱ Psa. 77. 9. ^j Psa.
103. 17. with 34.
6, 7. Psalm 25.
10.

Mine Omniscience shal be your Over-seer, mine eyes
shal be ever open, observing your wants to relieve them;
and your wrongs to avenge them, ^f Mine Ears shal bee
ever open to hear the prayers of my poor,
the cries of mine oppressed, the clamours,
calumnies, and reproaches of your ene-
mies. ^g Surelie I have seen your afflicti-
on, and know your sorrows. And shall
not God avenge his own Elect? I will
avenge them speedilie. ^h I see the se-
cret Plots, and Designs of your Enemies
against you, ⁱ and will disannul their Counsels, ^j I see
you

*His Omniscience as
our Over-seer.*
^f 1 Pet. 3. 12. Exod.
3. 7. ^g Psa. 34. 15.
Exod. 2. 24, 25. Ze-
phe. 2. 8, 9, 10. ^h Lu-
18. 7, 8. ⁱ Jer. 18. 23.
^j Isa. 8. 10. with 29.
14, 15. Psa. 33. 10.

your secret Inegritie, and the uprightnes of your hearts towards me, while the carnal and censorious world condemn you as Hipocrites. *k* Your secret Prayers, Fasts, and Tears, which the world knoweth not of, I observe them, and record them. *l* Your secret care to please me, your secret pains with your own hearts, your secret self-searchings, and self-denial; I see them all, and your Father which seeth in secret, shall reward them openlie.

My Wisdome shall bee your Counsellour. If any want wisdom, let him ask of me, and it shall bee given him. I will bee your Deliverer. When you are in darkness, I will bee a light to you. *o* I will make your way plain before you. *p* You are but short-fighted, but I will bee eyes to you. *q* I will watch over you, to bring upon you all the good I have promised, *r* and to keep off all the evil you fear, or to turn it into good. *s* You shall have your food in its season, and your Physick in its season: Mercies, Afflictions, all suitable, and in their season. *t*

I wil out-wit your Enemies, and make their Oracles to speak but folly. *u* The old Serpent shall not deceive you. *v* I wil acquaint you with his devices. *w* The deceitful hearts you fear, shall not do you, I will discover their wiles.

I know how to deliver the godlie out of temptation, and to reserve the unjust to the day of judgement to be punished. Trust in mee with all your hearts, and lean not to your own understanding. *y* I am God that performeth all things for you. *z* I wil forfeit the reputation of my wisdom, if I make you not to acknowledge, when you see the end of the Lord, (though at present you wonder, & reach not the meaning

of my proceedings) *b* that all my works are in weight, and in number, & in time, & in order: if I force you not to cry out, manifold are thy works in wisdom: hast thou made them all. *d*

b Jer. 12. 1. *c* Eccl. 3. 14.
d Psal. 33. 4. & 145.
10. Psal. 104. 24.

My Justice shall be your Revenger and Rewarder. Fear not to approach; furie is not in mee. *f* My Justice is not only appeased towards you, but engaged for you. I am so fullie satisfied in the sacrifice of my Beloved, that Justice it self, that was as a flaming sword drawn against you, doth now greatlie befriend you; and that which was an amazing, confounding terrour, shal now become your relief and consolation. *g* Under all your Oppressions, here shal your refuge be. *h* Let me know your grievances, my Justice shal right your wrongs, and reward your services. *i* You may conclude upon your Pardons, conclude upon your Crowns, conclude upon reparation for all your injuries, and all from the sweet consideration of my Justice; *k* the thought of which, to others, is as the horreur of the shadow of death. If you sin, despair not; remember, I am just to forgive you. If you are at any pains or cost for me, do not count it lost; for I am not unrighteous to forget you. I am the righteous Judge, that have laid up for you, and will set on you the Crown of Righteousness. Are you reviled, persecuted, defamed? Forget not that I am righteous to render tribulation to them that trouble you, and to you that are troubled, rest with me. Though all your services and sufferings deserve not the least good at my hands; yet as I have freebie passed my promise to reward them, so I will as justlie keep it.

His Justice, as our Avenger, and Rewarder. *e* 2 Thess. 1. 6. 2 Tim. 4. 8. *f* Isa. 17. 4. *g* Eccl. 3. 16. 17. *h* 5. 8. Psal. 96. 10. 10. 14. *i* 97. 1. with 99. 1. *k* Psal. 6. 9. *l* 103. 6. *m* Psal. 146. 7. Heb. 6. 10. *n* 1 Joh. 1. 9. 2 Tim. 4. 8. 2 Thess. 4. 5. 1 Pet. 2. 23.

Mine Omnipresence shall be company for you. *l* Surelie I will be with you, to bless you. *m* No bolts, nor bars, nor bonds, nor banishment, shall remove you from

His Omnipresence, as company for us. *l* 1 Chron. 22. 18. Josh. 1. 5. 9. Isa. 41. 10. *m* Gen. 26. 24.

me, nor keep my presence, and the influences of Heaven from you.^a I am alwaies with you: • in your darkeſt

^a Gen. 39. 21, 23.

[•] Mat. 28 20. Pſal.

46. 1. & 34. 18. ^c

Rev. 1. 9, 10. Act.

16. 25, 26.

I am alwaies nigh unto them that fear mee.

No *Patmos*, no Priſon ſhal hinder the preſence of my grace from you. ^r My preſence ſhal perſume the noiſomeſt Wards, and lighten the darkeſt Dungeon where you can be thruſt. ^f

My Holineſſe ſhall be a Fountain of Grace to you. [•] I am the God of hope, ^u the God of love, ^v the God of patience, ^x the Author and finiſher of faith, ^y the God of all grace, ^z and I will give grace to you. ^a My deſign is to make you partakers of my Holineſſe. ^b I will bee a

His Holineſſe as a Fountain of Grace to us. [•] Joh. 1. 16.

² Pet. 1. 4. ^u Rom 15.

13. ^w 2 Cor. 13. 11

[•] Rom 15. 7. Heb 12.

2. ^z 1 Pet. 5. 10. ^a

Pſal. 84. 21. ^b Heb.

12. 10. ^c Gal. 2. 20

Joh. 14. and 8. 12

& 10. 10. & 14. 6

^d Joh 4. 14. [•] 1 Joh.

3. 9. [•] 1 Pet. 1. 23

Col 2. 19. ^f Joh. 14

16, 17. [•] 1 Joh. 2. 20,

22. [•] 8 Prov. 8. 34

Pſal. 92. 13

constant ſpring of ſpiritual life to you. ^c The water that I ſhal give you, ſhal bee in you as a Well of water, ſpringing up into everlaſting life. The ſeed of life, that I ſhal put into you, ſhal be ſo fed, and cheriſhed, and maintained by my power, that it ſhal bee immortal. [•] The Unction that you ſhal receive from the holy One, ſhal abide in you, and teach you all things (neceſſarie for you) and as it hath taught you, you ſhal abide in him. ^f Keep but the Pipes open, and ply the means which I have preſcribed, and your ſhal flouriſh in the Courts of your God. ^g

Yea, I will ſatiſſie your ſouls in drought, and make fat your bones, and you ſhal be like a watered Garden: Lo, I will bee as the dew unto you, and you ſhal grow as the Lillie, and caſt forth your roots as *Lebanon*; and your branches ſhal ſpread, and your beauty ſhal bee as the Olive-

live-

live-tree. ⁱ You shal stil bring forth fruit in old age, you shal be fat and flourishing.

My Sovereignty shall bee commanded by you. ¹ You shal be my Favourites, men of Power, to prevail with me. ^m All mine Attributes shal bee at the command of your Praiers. ⁿ

In sum, Mine All-sufficiency shall be the lot of your inheritance. ^o My fulness is your treasure. ^p My house is your home. ^q You may come as freely to my store, as to your own Cupboard, ^r You may have your hand as free in my Treasures, as in your own Purfes. You cannot ask too much, you cannot look for too much from me. ^s I will give you, or be my self to you instead of all comforts. ^t You shal have children, or I will be better to you than ten children. ^u You shal have riches, or I will be more to you than all riches. ^{vv}

You shal have friends, if best for you, or else I wil bee your Comforter in your solitude, ^x your Counsellour in your distress. ^y If you leave Father, or Mother, or Houses, or Lands for my sake, you shal have an hundred fold in me, even in this time. ^z When your enemies shal remove your comforts, it shal bee out as the letting the Cistern run, and opening the Fountain, or putting out the Candles, and letting in the Sun. The swelling of the waters shal raise higher the Ark of your comfort. ^a I wil bee the staffe of bread to you, your life, and the strength of your daies. ^b I wil bee the house and home to you, you shal dwell with me; yea, dwell in me, and I in you. ^c I wil stand and fall with you. ^d I will repair your losses, and relieve

ⁱ Hof. 14. 5, 6

His Sovereignty to be (as it were) commanded by us. ¹ Gen.

32. 26, 28. Deut. 9 14. ^m Hof. 12. 4 Ja.

5. 17, 18. ⁿ Isa. 45. 15 *His All-sufficiency to be the lot of our inheritance.* ^o Gen.

17. 1. Lam. 3. 14

Pla. 16 5, 6. ^p Num.

18. 20. Deut. 10. 9

Pla. 16, 5, 6. ^q Psal.

91. 1, 9. ^r Eph. 3. 12

^s Eph. 3. 20. Mat. 7. 8

^t Gen. 15. 1. Pla. 84 14. ^u Isa. 56. 3. ^{vv} 2

Cor. 6. 10

^x Isa. 51. 3. John 14 26. 2. Cor. 1. 3, 4. ^y

Pla. 73. 25. ^z Mar.

10. 30. ^a Rom. 5. 3

Heb. 10. 34. Acts 5 41. ^b Deut. 30. 20.

Isa. 33. 16. ^c Deut

33 12. John 14. 23

1 John 3. 24. ^d Pla.

37. 17, 24. ^e 54. 4

Isa. 41. 10. ^f

your needs. ^e Can you burn out the Lamp of Heaven, or
 e Phil. 4. 19. Mark
 8. 35. Mar. 19. 27
 28. 29. ^e Can you burn out the Lamp of Heaven, or
 lave out the boundless Ocean with your
 hands? why, the Sun shal be dark, and
 the Sea bee dry, before the Father of
 Lights, the Fountain of Mercies shal be
 exhausted. Behold, though the world hath been spend-
 ing upon the stock of my mercie, ever since I created man
 upon Earth, yet it runs with full stream still. My Sun
 doeth diffuse its Raies, and disburse its Light, and yet shines as
 bright as ever: much more can I dispence of my goodness,
 and fill my creatures brim full, and running over, and yet
 have never the less in my self: and till this All-sufficien-
 cie be spent, you shal never bee undone. I am the God
 of Abraham, and of Isaac, and of Jacob, and whatever
 was to them, I will be to you.

Are you in want, you know whither to go. I am ever
 at home, you shal not go away emptie from my door. Ne-
 ver distract your selves with cares and fears, but make
 known your requests by prayer and supplication unto me.

f Phil. 4. 6. Psal. 73
 26. 1sa. 63. 5. Psal.
 102. 17. h Psal. 49
 15. 2 Cor. 3. 1. Luk.
 16. 22

I wil help when all do fall. ^s When
 friends fail, and heart fails; when your
 cie. strings crack, and your heart-strings
 crack; when your acquaintance leave
 you, and your souls leave you, my bo-
 some shal be open to you. ^h I wil lock up your dust, I wil
 receive your souls.

*And nining infinitenesse shall bee the extent of your inheri-
 tance.* Can you by searching finde our God? can you finde
 His infinitenesse to be the extent of our
 inheritance. ⁱ Job
 11. 7, 8. with Psal.
 50. 7

deep unfathomable, shal bee all yours, for ever yours.

* Ezek. 44. 28. Eph.
 9. 8. 1 Tim. 6. 16
 Psal. 145. 3

I am your inheritance, which no Line
 can measure, no Arithmetick can value,
 no Surveyor can describe. ^h

Lift up now your eyes to the ancient mountains, and to the utmost bounds of the everlasting hills, all that you can see is yours: but your short sight cannot ken the impietie of what I give you; and when you see and know most, you are no less than infinitely short of the discoverie of your own riches. Job 26.14.

Yea further, *I will be yours in all my Personal Relations.* *In all his Personal Relations.*

I am the everlasting Father, and I will be a Father to you. ^m I take you for my Sons and Daughters. ⁿ Behold, I receive you not as servants, but as Sons, to abide in my house for ever. ^o Whatever love or care Children may look for from their Father, that may you expect from me; ^p and so much more as I am wiser, and greater, and better than anyearthlie Parents. If earthlie Fathers will give good things to their Children, much more wil I give to you. ^q If such cannot forget their Children, much less wil I forget you. ^r What would my Children have? Your Fathers heart, and your Fathers house: Your Fathers care, and your Fathers ear: Your Fathers bread, and your Fathers rod, ^u these shal be all yours.

God the Father to be a Father to us.
^m Joh. 20. 17. ⁿ 1 Cor. 6. 18. ^o Joh. 8. 35, 36. ^p Mat. 6. 31, 32 ^q Luk. 11. 13. ^r Isa. 49. 15. ^s Job 7. 17 ^t Joh. 14. 2. ^u 1 Pet. 5. 7. Mat. 7. 9. ^v Luke 12. 30, 31, 32. Heb. 12. 7

You shal have *My fatherly affection*, my heart I share among you, my tenderest loves I bestow upon you. ^{vv}

He promiseth his fatherly affection. ^w 1 Joh. 3. 1. Jer. 31. 3. Isa. 54. 8
His fatherly compassion. ^x Psal. 103. 13, 14. ^y Psal. 78. 39

My fatherly compassion. As a Father pitieth his Children, so wil I pitie you. ^x I wil consider your frame, and not be extreme to mark what is done amiss by you, but cover all with the mantle of my excusing love. ^y

My fatherly instruction. I will cause you to hear the sweet voice behinde you, saying, *This is the way.* ^z I wil tender your weakness, and inculcate mine admonitions, line upon line, and feed you

His fatherly instruction. ^z Isa. 30. 21. with

^a Isa. 28. 13. ¹ Cor. 3. 2. ^b Psal. 32. 8. with milk, when you cannot digest strong-
er meat. ^a I wil instruct you, and guide
you with mine eie. ^b

My fatherly protection. In my fear is strong confidence,
and my Children shal have a place of
refuge. ^c My Name shal be your strong
Tower, to which you may at all times
flie, and be safe. ^d To your strong Hold
ye Prisoners of hope. ^e I am an open re-
fuge, a near and inviolable refuge for you. ^f

My fatherly provision. Be not afraid of want, in your Fa-
thers house there is bread enough. ^g I wil
care for your bodies. Care not for what
you shal eat, drink, or put on. Let it suf-
fice you, that your heavenlie Father
knoweth that you have need of all things.
^h I wil provide for your souls, Meat for
them, and Mansions for them, and Portions for them. ⁱ

Behold, I have spread the table of my Gospel for you,
with priviledges and comforts that no
man taketh from you. ^k I have set before
you the bread of life, and the tree of life,
and the water of life. ^l Eat, O Friends,
drink abundantly, O beloved.

But all this is but a taste of what I have prepared. You
must have but smiles and hints now, and be contented with
glimpses and glances here; but you shal be shortlie taken
up into your Fathers bosome, and live for ever in the ful-
lest views of his glory. ¹ *Thess.* 4. 17.

*His fatherly proba-
tion.* ⁿ ¹ Cor. 11. 32
Prov. 3. 12, 13
God the Son to be a
Husband to us.

^o Isa. 9. 6. & 42. 6
² Cor. 11. 2

My fatherly probation. I wil chasten you,
because I love you, that you may not be
condemned with the the World. ^a

*My Son I give unto you, in a Marriage-
Covenant for ever.* ^o I make him over to
you, as Wisdome, for your Illuminati-
on;

on; Righteousness, for your Justification; Sanctification, for the Curing of your Corruptions; Redemption, for your Deliverance from your Enemies. ^p I bestow him upon you, with all his fulness, all his merits, and all his graces. Hee shal be yours in all his Offices. I have annointed him for a Prophet. Are you ignorant, hee shal teach you; hee shal be eie-salve to you: ^a I have sent him to preach the Gospel to the poor, and recovering of sight to the blinde; to set at libertie them that are bruised. ^r I have established him by Oath, as a Priest for ever. ^f If any sin, he shal be your Advocate: ¹⁵

Hee shal expiate your guilt, and make the Atonement. ^{*} Have you any sacrifice, any service to offer, bring it unto him, and you shal receive an answer of peace. ^u

Present your Petitions by his hand, him wil I accept. ^{vv} Having such an High Priest over the house of God, ^x you may come, and welcome; come with boldness. Him have I set up as King upon my holie Hill of *Sion*. Hee shal rule you, hee shal defend you. ^y Hee is the King of Righteousness, King of Peace; and such a King shal hee bee to you. ^z I wil set up his Standard for you: ^a I wil set up his Throne in you. ^b Hee shal reign in Righteousness, and rule in Judgement: and hee shal bee a hiding place from the winde, and a covert from the tempest, and the shadow of a great Rock in a weary Land. ^c he shal hear your Causes, judge your Enemies, ^d and reign til hee hath put all under his feet. ^e Yea, and under your feet; for they shal bee as ashes under you, and you shal tread them, saith the Lord of Hosts. ^f Yea, I wil undo them that afflict you, and all they that despised you, shal bow themselves down at the soles of your feet. ^g And you shal goe forth, and behold the Carcasses of

^p 1 Cor. 1. 30. ¹ Isa. 49. 6. & 42. 16. Rev. 3. 18. ^r Luke 4. 18. ^s Psa. 110. 4. ^t 1 Joh. 2. 1, 2. Zech. 13. 1. ^u 1 Pet. 2. 5. Heb. 13.

^v Joh. 13. 13, 14. ^x Heb. 10. 19, 20, 21, 22. ^y Isa. 9. 6, 7. Mar. 1. 21. ^z Heb. 7. 2. Jer. 23. 6. Eph. 2. 14. ^a Isa. 49. 22. ^b Psal. 110. 2. ^c Isa. 32. 12. ^d Isa. 11. 3, 4, 5. ^e Psal. 110. 1, 11. Cor. 15. 25. ^f Mal. 4. 3. ^g Isa. 60. 14. Zeph. 3. 19.

of the men that have trespassed against me, for their worm shall not die, neither shall their fire be quenched; and they shall be an abhorring to all flesh, *Esay 65. 24.*

God the Spirit to be Counsellor and Comforter to us. i Joh. 16. 7. Rom. 8. 14. k Ezek. 36. 27. Joh. 14. 16, 17.

My Spirit do I give unto you, for your Counsellor, and your Comforter. i He shall be a constant Inmate with you, and shall dwell in you, and abide with you for ever. k

I consecrate you as Temples to his holiness. *l* He shall be your Guide, he shall lead you into all truth. *m* He shall be your Advocate, to endite your prayers, and make intercession for you, and shall fill your mouths with the arguments that he knows will prevail with me. *n* He shall be Oyl to your Wheels, and Strength to your Ancles, Wine to your Hearts, and Marrow to your Bones, and Winde to your Sails. He shall witness your Adoption. *o* He shall seal you up to the day of Redemption, and be to you the earnest of your Inheritance, until the redemption of the purchased possession. *p*

He giveth all things with himself both present, and to come. q Rom. 8. 32 i i Cor. 3. 22.

Things present ours. r Eph. 1. 3.

the neather Springs. I will bless you with all spiritual blessings in heavenly places in Christ. *s*

t Rom 9. 4. The upper springs, or blessings spiritual, as Adoption, Access, Audience, Peace, Perseverance, &c. u Rev. 2. 17. w Eph. 3. 12. x Eph. 1. 6. y i Joh. 15. 14, 15.

And as I give you my self, so much more all things with my self. *g* Earth and Heaven, Life and Death, things present, and things to come. *r*

Things present are yours: *Loe*, I give you *Calebs* blessing, the upper Springs, and

To you pertaineth the Adoption, and the Glory, and the Covenants, and the service of God, and the Promises. *t* To you will I give the white Stone, and the new Name, *u* access into my presence, *w* the acceptance of your persons, *x* the audience of your prayers. *y*

Peace

Peace I leave with you, my peace I give unto you. *z* I will undertake for your perseverance, and keep you to the end, and then will crown mine own gift with eternal life. *a* I have made you heirs of God, and co-heirs with your Lord Jesus Christ, and you shall inherit all things. *b*

z Joh. 14. 19. *a* Jer. 32. 40. Joh. 10. 28. 29. *i* Pet. 1. 5. Phil. 1. 6. *b* Rom. 8. 17. Rev. 2. 17.

I have granted you mine Angels for your Guardians. The Courriers of Heaven shall attend upon you; they shall be all ministering Spirits for your good. *c* Behold, I have given them charge over you, upon their fidelitie to look after you, and, as the tender Nurses, to bear you in their arms, and to keep you from coming to any hurt. *d* These shall be as the careful Shepherds, to watch over my flock by night, and to encamp round about my Fold. *e*

The Protection of his Angels. *c* Heb. 1. 14. *d* Pla. 91. 11, 12. *e* Psal. 34. 7.

My Ministers I give for your Guides. *f* Paul, Apollos, Cephas, all are yours. *g* I am alwaies with them, and they shall be alwaies with you, to the end of the world. *h* You shall have Pastors after mine own heart, *i* and this shall be my Covenant with you, that my Spirit which is upon you, and my words which I have put into your mouth, shall not depart out of your mouth, nor the mouth of your seed, nor of your seeds seed, saith the Lord, from henceforth, and for ever. *k*

The Inspection of his Ministers. *f* Eph. 4. 11. *g* 1 Cor. 3. 12. *h* Mat. 28. 20. Eph. 4. 13. *i* Jer. 3. 15. *k* Esay 59. 21.

In short, all my Officers shall be for the profiting and perfecting of you. *l* All mine Ordinances shall be for edifying and saving of you. *m* The verie severities of my house, admonitions, censures, &c. And the whole Discipline of my Familie, shall be for preventing of your infection, curing of corruption, procuring your salvation. *n*

l Eph. 4. 12. *m* Act. 10. 32. Rom. 1. 16. *The Rod of his Discipline.* *n* 1 Cor. 5. 5. 6. 7. Mat. 18. 15.

The Light of his Word.

My Word have I ordained for con-

verted

o Psa. 19. 7, 8, 9, 11.
 Eph. 5. 26. 2 Cor. 3.
 18. p Rom. 3. 2. q
 Mat. 4. 47. Eph. 6. 7
 r Psa. 119. 92, 93. f
 AAs 10. 27. t 2
 Tim. 3. 16. Psa. 119
 105.

comforted under distresses and afflictions. r Here you shall
 finde my whole Counsel. s This shall instruct you in your
 way, correct you in your wandrings, direct you into the truths
 to be believed, detect to you the errors to be rejected. t

*The Pledges of his
 Sacraments.* u Rom.
 4 11. w 1 Cor. 11.
 25. Gen. 17. 10.

that I have here promised you; u and when these sacred
 signs are delivered unto you, then know, and remember,
 and consider in your hearts, that I therein plight you my
 troth, and set to my hand, and do thereby ratifie and con-
 firm everie Article of these Indentures, and do actuallie
 deliver into your own hands this glorious Charter, with all
 its Immunities and Priviledges as your own for ever. w

*The nether springs,
 or mercies temporal.*
*The supply of his
 Creatures.* x Luk. 12
 29, 31. y Psa. 8 3. to
 the end. z Jud. 5. 20
 a Job 5. 23. Hos. 2.
 18. b Mat. 6. 25. to
 the end.

(if need be) shall fight for you. z And I will make my
 Covenant for you with the Beasts of the field. and with the
 souls of heaven; and you shall be in league with the stones
 of the field, and all shall be at peace with you. a I will un-
 dertake for all your necessities. Do I feed the souls, and
 cloathe the grass, and do you think I will neglect my b chil-
 dren?

converting your soul, enlightening your
 eyes, rejoycing your hearts, cautioning
 you of dangers, cleansing your defile-
 ments, and conforming you to mine I-
 mage. o To you I commit the Oracles of
 God. p Here you shall be furnished a-
 gainst temptations, q hence you shall be

My Sacraments I give you, as the pled-
 ges of my love. You shall freelie claim
 them, they are Childrens bread. Loe, I
 have given them as seals, to certifie all

And having sowed to you so largelie in
 spiritual blessings, shall you not much
 more reap the temporal? Be you not of
 doubtful mind, all these things shall be
 added unto you. x My Creatures I grant
 for your servants and supplies. y Heaven
 and earth shall minister to you. All the
 stars in their courses shall serve you, and

children? I hear the young Ravens when they crie, shall I not much more fulfil the desires of them that fear me? *c* Fear not, you shall be sure to want no good thing; *d* and you would not your selves desire riches, pleasures, or preferment, to your hurt. I will give meat to them that fear me: I will be ever mindful of my Covenant. *e*

My Providences shall *co-operate* to your good. *f* The cross winds shall blow you the sooner and swifter into your harbour. You shall be preferred, when you seem most debased; and then be greatest gainers, when you seem to be deepest losers, and most *effectually* promote your good, when you seem most to denie it. *g* Things to come are yours, the perfecting of your souls, the Redemption of your bodies, the consummation of your bliss.

When you have glorified me for a while on earth, and finished the work I have given you to do, you shall be caught up into Paradise, and rest from your labours, and your works shall follow you. *h* I will send of mine own Life-guard, to conduct home your departing souls, *i* and receive you among the Spirits of just men made perfect. *k* And you shall look back upon *Pharaoh*, and all his Host, and see your enemies dead upon the shore. Then shall be your Redemption from all your afflictions, and all your corruptions. The thorn in the flesh shall be pulled out, and the hour of temptation shall be over, and the Tempter for ever out of work.

The sweat shall be wiped off from your browes, and the day of cooling and refreshing shall come, and you shall sit you down for ever under my shadow. *m* For the Lamb that is in the midst of the Throne

c Psa. 145. 19. with the 147. 9. *d* Psa. 34. 10. *e* Psa. 111. 5.

The Co-operation of his Providences. f Rom. 8. 28. *g* 2 Cor. 4. 17. Mar. 10. 29. Phil. 1. 29. Things to come ours.

At Death in G'orification Initiate. h Rev. 14. 13. Luk. 23. 43. *The Convoy of Angels. i* Luk. 16. 22. *k* Heb. 12. 23. *Redemption from all afflictions and corruptions. l* Luk. 21. 28. Eph. 4. 30. *The thorn in the flesh taken out.*

The sweat wiped off from our browes.

m Acts 3. 19. Heb. 4. 9.

Throne shall feed you, and lead you to the living Fountains of waters. *Rev. 7. 17.*

The tears shall be wiped away from your eyes, and there shall be no more sorrow nor crying, neither shall there be any more pain; for the former things are passed away, and behold I make all things new. * I will change *Marah* into *Naomi*, and the cup of sorrow, into the cup of salvation; and the bread and water of affliction into the wine of eternal consolation. † You shall take down your Harps from the Willows, and I will turn your Tears into Pearls, and your Penitential Psalms into Songs of Deliverance. You shall change your *Ichabods* into *Hosanna's*, and your *Ejabs* of sorrow into *Hallelujahs* of joy. ‡

The Cross shall be taken off from your backs, and you shall come out of your great Tribulations, and wash your Robes, and make them white in the Blood of the Lamb; and you shall be before the Throne of God, and serve him night and day in his Temple, and he that sitteth on the Throne shall dwell among you, and you shall hunger no more, and thirst no more, neither shall the Sun light upon you, nor any heat. §

The load shall be taken off from your Consciences. Sins nor doubts shall no more defile you nor distress you. ¶ I will make an end of sin, and knock off the fetters of your corruptions, and you shall be a glorious Church, not having spot or wrinkle, or any such thing; but holy, and without blemish. †

The load taken off from our Consciences. * *Rev. 22. 17*
Heb. 12. 23. † *Eph. 5. 27.* *Rev. 7. 9, 13, 14.*

Thus shall you be brought to the King all glorious, in raiment of Needle-work, and cloathing of Gold; with gladness and rejoicing shall you be brought, and enter into the Kings Palace. † So shall the beloved of the Lord dwell safely by him, and you shall stand

con-

continuallie before him, and behold the Beautie of the Lord,
and hear his Wisdome.^v Then wil I o- w 1 Cor. 13. 12. ^u
pen in you an everlasting spring of joy, Rev. 4. 8. Psa. 16. 11
and you shal break forth into singing, and never cease more,
nor rest day nor night, saying, Holy, Holy, Holy. ^z

Thus shal the grand Enemie expire with your breath,
and the body of death be put off with your dying bodie; and
the day of your death, shal be the birth-day of your glorie.
Phil. 1. 27. Luk. 23. 43.

Have faith in God, *Mark 11. 22.* Wait but a little, and
sorrow shal cease, and sin be no more.

*And then a little longer, and Death shall be no more; ^a but
your last Enemy shall be destroyed, and your victory compleated.*
Yet a little while, and he that shal come, wil come, and
you also shal appear with him in glorie. ^c This same Jesus
which is taken from you into Heaven, ^d

shal so come as he went up into Heaven:
and when he cometh, he wil receive you
to himself, that where hee is, there you
may be also. ^e Behold his sign; he cometh
in the clouds of Heaven with power, and
great glorie; and every eie shal see him,
and all the Tribes of the Earth shal mourn
because of him, ^f but you shal lift up
your heads, because the day of your
Redemption draweth nigh. ^g Then shal
he sound his Trump, ^h and make you to
hear his voice in your dust, ⁱ and shal
send his mightie Angels to gather you
from the four winds of Heaven, ^k who
shal carrie you in the triumphant Chariot of the Clouds,
to meet your Lord; ^l and you shal bee prepared for him,
and presented to him, as a Bride adorned for her Husband.
^m And as you have born the Image of the Earthly, so shal
you bear the Image of the Heavenly; ⁿ and you shal bee
ful-

*At the Resurrection,
In Glorification con-
summate. Redemp-
tion compleat.*

^a Rev. 20. 14. & 21
4. *The return of
the Redeemer.* ^c Heb.
10. 37. Col. 3. 4. ^d
Acts 1. 11. ^e John
14. 3. ^f Rev. 1. 7
Mar. 14. 30. ^g Luke
21. 28. *The raising
of the Body.* Joh. 5
28. ^h 1 Cor. 15. 52.
1 Thess 4. 16. ^k
Mat. 24. 31. 1 Thess.
4. 17. ^m Rev. 2. 2.

*Full conformity, both
in body and soul to
our glorified Savi-
our.* ° Phil. 3. 21

Heb. 12. 23. PRe. 3. 5
*Publick Approbation
and Absolution.*

¶ Mar. 10. 32, & 25
32, 34, 35, & c. So-
lemn Espousals. ° Re.
19. 7, 8. 2 Cor. 4. 14
Mar. 25 31. ° Luke
13. 28.

*The Coronation and
Enthronement of the
Saints. Their sitting
in judgement upon
the world.* ° Rev. 2
10. ° Rev. 3. 21. Mar.
19. 28. ° 1 Cor. 6. 2
3. ° Rev. 2. 26, 27
¶ Psa. 49 14

fullie conformed both in bodie and spi-
rit, to your glorious head. ° Then shal
hee confesse you before his Angels, ¶ and
you shal receive your open Absolution be-
fore all flesh, and bee owned, approved
and applauded in the publick audience of
the general Assemblie. ¶ And you shal
be, with all Roial solemnities, espoused
unto the King of Glorie, in the presence
of all his shining Courtiers, ° to the en-
vie, and gnashing, and terrour of your
Adversaries. ¶

So shal your Lord, with his own hand,
crown you, ° and set you in Thrones, °
and you shal judge Men and Angels, °
and you shal have power over the Nati-
ons, ° and you shal set your feet upon the
necks of your Enemies. °

Lo, I have set the verie day for your enstallment, ° I
have provided your Crowns, I ° have prepared the King-
dome. ° Wherefore do you doubt, O yee of little faith?
these are the true sayings of God. ° Are
you sure that you are now on Earth? so
surelie shal you bee shortlie with mee in
Heaven. Are you sure that you shal die?
so surelie shal you rise again in glorie.
Lo, I have said it, and who shal reverse
it? You shal see me face to face, and be with me where I
am, and behold my glorie. ° For I wil be glorified in my
Saints, and admired in all them that believe; ° and all
flesh shal know that I have loved you. ° For I wil make
you the instances of my Grace, ° in whom the whole
World shal see, how unutterable the Almighty God can
advance the poor Worms-meat, and dust of the ground.

And

And the despisers shall behold, and wonder, and perish: *b* for they shall be witnesses to the riches of my magnificence, and exceeding greatness of my power. * They shall go away into everlasting punishment, but you into life eternal. *i*

For no sooner shall their doom be past, but the Bench shall rise, *k* and the Judge shall return with all his glorious Train; with sound of Trumpet, and shouts incredible shall he ascend, and shall lead you to your Father's house. *l* Then shall the Triumphal Arches lift up their heads, and the everlasting Gates stand open, and the heavens shall receive you all, and so shall you be ever with the Lord. *m*

And now will I rejoyce over you with singing, and rest in my love; and heaven shall ring with joyes and acclamations, because I have received you safe and sound, *Luke 15. 20, 23, 25, 27.*

And in that day you shall know, that I am a Rewarder of them that diligentlie seek me; *p* and that I did record your words, *q* and bottle your tears, and tell your wandrings, *r* and keep an account, even to a cup of cold water, of whatever you said or did for my Name. *s* You shall surelie find, that nothing is lost; *t* but you shall have full measure, pressed down, and running over, thousands of years in Paradise, for the least good thought, and thousand thousands for the least good word; and then the reckoning shall begin again, till all Arithmetick be non-plust. For you shall be swallowed up in a blessed Eternitie, and the doors of heaven shall be shut upon you, and there shall be no more going out. *u*

Our triumphant Ascension into Heaven. *k* Mat. 25. 41, 46. *l* Psa. 145. 14, 15. Mat. 25. 23. Job. 14. 2. with 2 Cor. 5. 1. *m* John 12. 26. *n* Thes. 4. 17.

p Heb. 11. 6. *q* Mal. 3. 16. *r* Psa. 56. 8. *s* Mat. 10. 42. *Blessed Eternity.* *t* 2 Cor. 15. 58. *u* Dan. 12. 2, 3. Rev. 3. 12. *Luk. 16. 16. Glorious Company.*

The glorious Quire of mine holie Angels, the goodlie Fellowship of my blessed Prophets, the happie Societie of Triumphant Apostles, the Royal Hosts of Victorious Martyrs, these shall be your Companions for ever. *w* And you shall come in white Robes, with palms in your hands, e-
verie one having the Harps of God, and golden Vials full of Odours, and shall cast your Crowns before me, and

w Mar. 8. 11, 12.
Heb. 12. 22, 23. *x*
Rev. 7. 9, 10, 11, 12
19. 5, 8. *y* Rev.
5. 13.

strike in with the multitude of the hea-
venlie Hosts, glorifying God, and saying,
Hallelujah; the Lord God Omnipotent
reigneth. *x* Blessing, honor, glorie and
power, be unto him that sitteth upon the
Throne, and unto the Lamb for ever and ever. *y*

z Luk. 20. 36. *a*
Rev. 7. 10, 11, 12,
15. *b* Psal. 36. 8 *c*
Isay 60. 15. *Beati-*
fical Vision. *d* 1
Joh. 3. 2. *e* 1 Cor.
13. 12. *f* Psal. 17. 15
g Rom. 9. 23. *2*
Tim. 2. 19. Rev. 12. 1

In short, I will make you equal to the
Angels *z* of God, and you shall be the
everlasting Trumpets of my praise. *a*
You shall be abundantlie satisfied with
the fatness of my house, and I will make
you drink of the rivers of my pleasures.
b You shall be an eternal excellencie, *c*
and if God can die, and Eternitie run
out, then, and not else, shall your joyes
expire. For you shall see me, as I am, *d* and know me, as
you are known; *e* and shall behold my face in righteouf-
ness, and be satisfied with my likeness. *f* And you shall be
the Vessels of my glorie, whose blessed use shall be to
receive the overflowings of my goodness, and to have
mine infinite love and glorie poured out into you brim-
full, and running over for evermore. *g*

And blessed is he that hath believed, for there shall be a
performance of the things that have been told him, *Luke* 1.
45. The Lord hath spoken it, you shall see my face, and
my Name shall be written in your fore-heads; and you
shall no more need the Sun, nor the Moon, for the Lord
God shall give you light, and you shall reign for ever and
ever, *Rev.* 22. 3, 4, 5.

And

And as I give my self to you for your God, and all things with my self; so I take you for my Covenant-people, *k* and you shall be mine in the day when I make up my Jewels, saith the Lord of Hosts; and I will spare you as a man spareth his own Son that serveth him. *l* The Lord shall count, when he writeth up the people, Surelie they are my Children. *m*

I do not onlie require you to be mine, if you would have me to be for you; but I do promise to make you mine, *n* and to work in you the conditions which I require of you. I will circumcise your hearts to love me. *o* I will take out the heart of stone. *p* My Laws will I write within you. *q*

Yet you must know that I will be sought unto for these things, *r* and as ever you expect to partake of the Mercies, I charge you to lie at the Pool, and wait for my Spirit, and be diligent in the use of the means. *s*

I am content to abate the rigor of the old terms, *t* I shall not stand upon satisfaction. *u* I have received a ransom, and do only expect your acceptance. *w* I shall not insist upon perfection. *x* Walk before me, and be upright, and sinceritie shall carrie the Crown. *y* Yea, both the faith and obedience that I require of you, are mine own gifts. *z*

I require you to accept my Son by believing: but I will give you an hand to take him, *a* and to submit to and obey him: but I must and will guide your hand to write after him, and cause you to walk in my statutes. *b* I will take you by the arms, and teach you to go: *c* I will order your steps. *d* Yea, those things will I accept of you, as the conditions of life, which, viewed in the strictness of my Justice, would deserve eternal death. *e* Grace! Grace!

He taketh us for his people. *k* Heb. 8. 10
Esay 43. 1. *l* Mal. 3. 17. *m* Psa. 87. 6.

n Lev. 20. 26. Ezek. 36. 28. *o* Deut. 30. 6. *p* Ezek. 36. 26. *q* Jer. 31. 33.

r Ezk. 36. 37. *s* Pro. 2. 3, 4, 5. *t* 8. 38. Luk. 11. 13.

t Rom 4. 6. *u* Lu. 7. 42. *w* Rev. 22. 17. *x* 1 Tim. 2. 6. *y* 1 Jo. 1. 8, 9. *z* Pro. 11. 20. Gen. 17. 1. Psa. 97. 11. *a* Eph. 2. 8

a Phil. 1. 29. Joh. 6. 65. *b* Ezek. 36. 27. *c* Hos. 11. 3, 4. *d* Psa. 37. 23, 31. *e* Eph. 3. 8. *with* 1 Thes. 3. 10. Heb. 5. 9. *with* Eccles. 7. 20.

Amen,

The Voice of the
Redeemed.

A Men, Hallelujah. Be it to thy servants according to thy word. But who are we, and what is our Father's House, that thou hast brought us hitherto? And now, O Lord God, what shall thy servants say unto thee? for we are silenced with Wonder, and must sit down in Astonishment, for we cannot utter the least tittle of thy praises: What meaneth the height of this strange love? And whence is this unto us, that the Lord of Heaven and Earth should condescend to enter into Covenant with his Dust, and take into his Bosom the viperous Brood, that have so often spit their venom in his face? We are not worthy to be as the Handmaids, to wash the feet of the servants of our Lord: how much less to be thy Sons and Heirs, and to be made partakers of all these blessed Liberties and Privileges, which thou hast sealed upon us? But for thy goodness sake, and according to thine own heart, hast thou done all these great things. Even so Father, because so it seemed good in thy sight.

Wherefore thou art great, O God, for there is none like thee, neither is there any God besides thee, 1 Sam. 7. 18. to the end. And what Nation on earth is like thy people, whom God went to redeem for a people to himself, and to make him a Name, and to do for them great things and terrible? For thou hast confirmed them to thyself, to be a people unto thee for ever, and thou Lord art become their God.

Wonder, O Heavens, and be moved, O Earth, at this great thing! Rev. 21. 4. For behold, the Tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. Be astonished and ravished with wonder, for the infinite breach is made up; the Offender is received, and God and Man reconciled; and a Covenant of Peace entered, and Heaven and Earth are all agreed upon the terms, and have struck their hands, and sealed the Indentures. O happy Conclusion! O blessed Conjun-

junction! Shall the Stars dwell with the Dust? Or the wide distant Poles be brought to mutual embraces and co-habitation?

But here the distance of the terms is infinitely greater. Rejoyce, O Angels, shout, O Seraphims. O all ye Friends of the Bridegroom, prepare an Epithalamium, bee ready with the Marriage-Song. Lo, here is the Wonder of Wonders: For Jehovah hath betrothed himself for ever to his hopeles Captives, and owns the Marriage before all the World, and is become one with us, and wee with him. Hee hath bequeathed to us the precious things of Heaven above, and the precious things of the Earth beneath, with the fittests thereof, and hath kept back nothing from us.

And now, O Lord, thou art that God, and thy words be true, and thou hast promised this goodness unto thy servants, and hast left us nothing to ask at thy hands, but what thou hast already freely granted. Only the word which thou hast spoken concerning thy servants, establish it for ever, and do as thou hast said, and let thy Name be magnified for ever, saying. The Lord of Hosts, he is the God of Israel.

Amen.

Hallelujah!

SOLILOQUIE,

Representing

The Believers Triumph in Gods Covenant: And the various Conflicts and glorious Conquests of Faith over Unbelief. By the same Author.

CHAP. XVIII.

The Soul takes hold on Gods Covenant.

YEA, Hath God said [*I will be a God unto thee ?*] Is it true indeed ? Will the Lord bee mine ? Will hee lay aside the Controversie, and conclude a Peace ? Will hee receive the Rebel to mercy, and open his doors to his Prodigal ? I wil surely go unto my Father, I will take unto mee words, and bow my self before his Footstool, and say, *O Lord, I have heard thy words, and do hereby lay hold on thy Covenant.* - *Isa. 56. 4.* I accept the kindness of God, and wil adventure my self upon thy Fidelity, and trust my whole happiness here and hereafter upon these thy promises.

Farewel deceitful World, get thee under my feet. Too long have I feared thy vain threats ; too long have I been deluded with thy flattering promises. Canst thou promise mee or denie mee such things as God hath Covenanted to give mee ? I know thou canst not, and therefore I renounce thee for ever, from being the Object of my Faith or Fear. Nor longer wil I lean to this

rotten Reed, no longer wil I trust to this broken Idol.
 Avoid Satan with thy tempting Baits. In vain dost thou
 dress the Harlot in her Paint and Bravery; and tell me,
ALL THIS WILL I GIVE THEE. Mat. 4. 8, 9.
 Canst thou shew mee such a Crown, such a Kingdome
 as God hath promised to settle upon me? Or that which
 will ballance the loss of an infinite God, who here gives
 himself unto me? Away deceitful Lusts and Pleasures;
 get you hence; I have enough in Christ and his Pro-
 mises, to give my Soul full content, These have I lodg-
 ed in my heart, and there is no longer room for such
 Guests as you: Never shal you have quiet entertain-
 ment more within these doors.

Thou God of truth, I here take thee at thy word;
 Thou requirest but my acceptance and consent, and
 here thou hast it. Good is the word of the Lord which he
 hath spoken, and as my Lord hath said, so wil thy ser-
 vant do. My Soul catcheth hold of thy Promises. These
 have I taken as my heritage forever. Let others carry
 the Preferments and Possessions of this World; it shal
 be enough to me, to be an Heir of thy Promises.

O happy Soul, how rich art thou! *Shee maketh her*
 What a Booty have I gotten! It is all *boast in God.*
 mine own. I have the promises of this Life, and of that
 which is to come. Oh what can I wish more! How full
 a Charter is here! Now my doubting Soul may boldlie
 and believinglie say with *Thomas, My Lord, and my God!*
1 Tim. 4. 8. What need we any further witness? Wee
 have heard his words, Hee hath sworn by his Holiness,
 that his Decree may not be changed; and hath signed it
 with his own Signet.

Rejoyce yee Heavens, strike up yee Celestiall Quires:
 Help Heaven and Earth: Sing unto the Lord, O yee
 Saints of his. Bless the Lord, O my Soul. Oh had I che-

tongues of Men and Angels, all were too little for my single turn. Had I as many tongues as hairs, the whole Quire were not sufficient to utter my Creators praises.

My Beloved is mine, and I am his; Cant. 2. 16. The Grant is clear, and my claim is firm. Who durst deny it, when God himself doth own it? Is it an hard adventure to speak after Christ himself? Why, this is the Message that he hath sent me; I ascend to my Father, and your Father; my God, and your God. *John 20. 17.* He hath put words into my mouth, and bid mee to say, **OUR FATHER.**

I believe, Lord help mine Unbelief. O my God, and my Father, I accept thee with all humble thankfulness, and am bold to take hold of thee. O my King, and my God, I subject my Soul, and all its Powers to thee. O my Glory, in thee will I boast all the day. Oh my Rock, on thee will I build all my confidence and my hopes. O Staff of my life, and strength of my heart; the life of my joyes, and joy of my life; I will sit and sing under thy shadow, and glory in thy holy Name. *Cant. 2. 3.*

O my Soul, arise and take possession. Inherit thy blessedness, and cast up thy riches. Thine is the Kingdom, thine is the Glory, and thine is the Victory. The whole Trinity is thine. All the Persons in the Godhead, all the Attributes in the Godhead are thine. And behold here is the Evidence, and these are the Writings, by which all is made sure to thee for ever.

And now, *Return to thy rest, O my Soul, for the Lord, hath dealt bountifully with thee: Say if thy Lines bee not fallen to thee in a pleasant place, and if this be not a goodly Heritage! Oh Blasphemous Discontent! How absurd and unreasonable an evil art thou, whom all the fulness of the Godhead*

Psal. 116. 7. Psal. 136. 6. She quelleth Discontent, and reasoneth down Unbelief in Sequel.

my head cannot satisfie, because thou art denied in a petty
note comfort, or crost in thy vain expectations from the
s. World? O my unthankful Soul, shal not a Trinity con-
The rent thee? Shal not All-sufficiency suffice thee? Silence
ny you murmuring thoughts for ever. I have enough, I a-
en- bound, and am full. Infiniteness and Eternity is mine,
nd what more can I ask?

But me-thinks I feel some secret *The Assaults of un-*
Damps upon my joy, and when I would *belief. 1. It que-*
soar aloft, and triumph in the riches of *sitions the truth of*
my portion, a secret diffidence plucks *the Promise.*
me back, as the string doth the Bird, and Unbelief whis-
pers in mine ear, *Sure this is too good to be true.*

But who art thou that disputest a- *The Triumph of*
gainst God? The Lord hath spoken it, *Faith in the cer-*
and shal not I believe him? Will he *tainty of Gods truth.*
be angry, if I give my assent, and speak it confidently
upon the credit of his Word?

Oh my Lord, suffer me to spread the Writing before
thee. Hast not thou said, Thy Maker is thy Husband,
Isa. 54.5. I will betroth thee unto me? *Hos. 2. 19.* Thou
shalt call me, My Father? *Jer. 3. 19.* I pray thee, O
Lord, was not this thy saying, I am God, even thy God?
2 *Cor. 6. 18.* I will be a Father unto you, and ye my Sons
and Daughters? Why then should I doubt? Is not the
truth of the living God sure footing for my Faith?

Silence then O quarrelling unbelief. I know in whom
I have believed. *Isa. 31. 3.* Not in Friends, though nu-
merous and potent; for they are men, and not God, *Prov.*
23. 5. Not in Riches, for they make themselves wings.
Not in Princes, for their breath is in their Nostrils.
Psal. 146, 3, 4. But let God be true, and every man a Li-
ar. In God have I put my trust, in his Word do I hope. O
sure Word! Heaven and Earth shal pass away, but not
one jot nor tittle of this. *Mat. 7. 25. 2 Tim. 2. 19.* I have not

built upon the sand of mortality. Let the rain descend, and the floods come, and the winds blow, nevertheless the foundation of God standeth sure. His everlasting Counsel, and everlasting Covenant are my stay. I am built upon his promises, and let Hell and Earth do their worst to blow up this Foundation.

Now shal my Faith triumph, and my heart bee glad, and my glorie rejoice. *1 King. 18. 39.* I will shout with the exulting Multitude. The Lord he is the God, *Heb. 11. 16.* and he is not ashamed to bee called, My God. Hee is not ashamed of my Rags, nor Poverty, of my Parentage, nor Pedigree; and since his infinite condescension will own me, will he take it ill if I own him? Though I have nothing of my own to glorie in, *1 Cor. 1. 29, 31.* (unless I should glorie in my shame) yet I will glorie in the Lord, and bless my self in him.

For who is like unto the God of *Jeshurun*? *Deut. 33. 26.* Bring forth your Gods, O yee Nations. Lift up your eyes, and behold, who hath created all these things? Can any do for their favourites, as the Lord can? Or if he be angrie, who is that God that shal deliver out of his hands? Will you set *Dagon* before the Ark? Or shal Mammon contend with the Holy One! O ambitious *Haman*, where is now thine Idol-honour? O rich Glutton, that madest a God of pleasure, where is now the God whom thou hast served? O sensual Worldling, that knewest not where nor how to bestow thy Goods; Do Riches profit thee? Could Mammon save thee? Deceived Souls! Go now to the Gods that you have chosen. Alas, they cannot for ever administer a drop of water to cool your tongues.

But the Portion of *Jacob* is not like them, *Jer. 10. 16.* From everlasting to everlasting he is God. *Psal. 90. 2.* His power is my confidence, his goodness is my maintenance, his Truth is my shield and my buckler.

But

But my clamourous Unbelief hath manie wiles, and afresh assaults mee with the difficultie of the things promised, and labours to non-plus and confound mee with their amazing greatness.

But why should I stagger at the promise through Unbelief, robbing at once my Master of his glorie, and my Soul of her comfort? It is my great sin to doubt and dispute, and yet shal I be afraid to believe? O my Soul, it is the highest honour thou canst put upon thy Lord, to believe against difficulties, and to look for, and reckon upon great things and wonderful, passing all created power, and humane faith.

Let not the greatness, nor the strangeness of the benefits bequeathed unto thee, put thee to a stand. It is with a God thou hast to do, and therefore thou must not look for little things; that were to darken the glory of his munificence, and the infiniteness of his power and goodness. Knowest thou not, that it is his design to make his Name glorious; and to make thee know hee is able to do for thee above all thou canst ask or think? Surely they cannot be any small or ordinary things that shall bee done for thee, when the Lord shall shew in thee what a God can do, and shall carry thee in triumph before the World, and make proclamation before thee. Thus shall it be done to the man whom the Lord delighteth to honour. What wonder if thou canst not comprehend these things? If they exceed all thy apprehensions and conceptions? This is a good Argument for thy Faith: for this is that which the Lord hath said, That it hath not entred into the heart of man, to conceive what things hee hath prepared for them that love him. Now if thou couldest conceive and comprehend them, how should his Word be made good? It is enough

for thee, that the Lord hath spoken it. Is not the Word
nigh thee? Hath God said, I will receive you? You
shall bee Kings, and Priests unto God, and inheric all
things; and shall sit on Thrones, and iudge Angels;
and bee ever with the Lord; and shall I dare to say
him Nay? *Unreasonable Unbelief!* What never satis-
fied a Still contradicting and blaspheming & false whil-
perer, no more of thy tales. I believe God, that it shall
be as he hath told us. *Acts. 27. 25.*

And now thanks be to God, who alwaies causeth us to
triumph in Christ, *2 Cor. 2. 14.* therefore my lips shall
praise thee; and my soul which thou hast redeemed.
Psal. 71. 23. For thou hast made mee glad through thy
Word, and I will triumph in the works of thy hands.
Psal. 92. 4. I will praise the Lord whilst I live, I will
sing praises to my God; whilst I have any being. *Psal.*

104. 33. Oh my Soul, if thou couldest wear out thy fingers up-
on the Harp; and wear thy tongue to the roots, thou
couldest yet never sufficiently praise thy Redeemer.

O mine Enemies, where is now your confidence,
and where is your Armour, wherein you trusted? I will
set Christ alone against all your multitudes, and all the
powers, and malice, and policy, wherewith they are ar-
med. The field is already won, and the Captain of
our Salvation returned, with the spoils of his Enemies,
having made a shew of them openly, triumphing over
them in his Cross. *Col. 2. 15.* And thanks be to God,
who hath given us the Victory through our Lord Jesus
Christ. *1 Cor. 15. 57.*

Of whom then should I be afraid, Behold, he is near
that justifieth me, who shal plead with me?

O ye Powers of Hell! You are but chained Captives,
and wee have a sure Word, that the Gates of Hell
shal not prevail against us. *Mat. 16. 18.* Though the

World be in Armes against us, and the Devil in the head of them as their Champion; yet *who is this uncircumcised Philistine, that he should defie the Armies of the living God?* *1 Sam. 17. 45, 46, 47.* Behold, I come out to thee, as the Scripling against Goliath; not with sword, and with spear, but in the Name of the Lord of Hosts, in whose strength I am more than a Conqueror.

O Grave, where is now thy Victory? Christ is risen, and hath broken up thy Prison, and rolled away the stone, so that all thy prisoners have made an escape. Rejoyce not against me, O mine Enemy; though I fall, I shall rise again; though I lye in darkness, the Lord shall be a light unto me, *Mic. 7. 8.* Enlarge not thy desires, O Tophet, but shut up thy flaming mouth, for there is now no condemnation to them that are in Christ Jesus, *Rom. 8. 1.*

O deceitful World, thou art already overcome, *John 16. 33.* and the conquered Enemy is become my servant, *1 Cor. 3. 22.* and I am fed with the honey taken out of the carcases of the slain Lyon. I fear not thy threats, nor the Enchantments of thy Syren Songs, being kept by the Power of God, through a victorious Faith, unto salvation, *1 Pet. 1. 5.* *1 Joh. 5. 4.*

O my sins; you are already buried, never to have any Resurrection, and the remembrance of you shall be no more, *Heb. 8. 12.* I see my sins nailed to the Cross, and their dominion is taken away, though their lives be prolonged yet for a little season. Awake therefore, O my glory; awake Psaltery and Harp, and meet the Deliverer with triumph; for his right hand, and his holy Arm, have gotten us the Victory, *Psa. 98. 1, 2.* and all the ends of the earth have seen the salvation of our God.

Yet methinks my unworthiness flies in my face, and I hear my cavilling unbeliefe thus upbraiding me, and crying

3. It upbraids the trembling Soul with its unworthiness.

our,

out, O proud Presumption! That thou that art conscious to thy self of thy great unworthiness, shouldst pretend a claim to God and glory! Shall daring dost think to share with the Almighty, and say of his endless perfections, They are my right? Bold sinner, stand off, and tremble at thy presumptuous arrogance.

Faith subscribes the Charge, and triumphs in Gods free Grace.

O my God, I lay my hand upon my mouth. I confess the charge of mine unworthiness. My guilt and shame is such as I cannot cover, but thou canst, and dost. Thou hast cast a Mantle upon my nakedness, and hast promised my transgressions shall not be mentioned, and that thou wilt multiply pardons. And shall I take up what thou hast buried, and then affright my self with the Ghosts that infidelity hath raised? Is it presumption to take the pardon that thou dost offer? or to receive and claim thee as mine, when it is but what thou hast promised. I durst not have approached thee, but upon thy Call; nor have pretended a title, but upon thy Grant. I should have thought it Diabolical pride, to have pleaded an Interest in thee, and claimed Kindred to thee, but that thou hast shewed me the way.

And thou, my soul, art thou ignorant of Gods great design? Knowest thou not, that it is his purpose to glorify Free-Grace? And how should Grace appear to be Grace indeed, were there any worthiness in the subject. Thine unworthiness is but a foil, to set off the beautie and riches of free Grace and Mercie.

4. It questions the Believers Title to Gods Grace, and Interest in the Promise.

But I cannot shake off this bryar: Alas, what a cavilling Sophister is Unbelief! And will never be answered! Now is it ready to tell me, What if the Promise should be a sure Foundation? Yet thou mayest not build upon another mans ground. What though the grace and mercies

ries of God are infinite; yet dogs may not catch at the Childrens bread. Thou hast not right nor title to the Promise, therefore cease thy pretended claim.

But, O my Soul, wherefore shouldst thou doubt? Whose Image and Superscription is this? Dost thou not bear upon thee the marks of the Lord Jesus? I have given up my name to him, and taken hold of his Covenant, *Isay 56. 4.* and therefore may claim an interest.

The triumph of Faith in the clearness of the Believers Evidences.

I have accepted the matter, and closed with the Mediator, and subscribed to the conditions of the Covenant, and therefore cannot question but it is mine.

The Lord hath offered to be my God, and I have took hold of his offer. I have taken him as God, and given him the Supremacie. O my soul, look round about thee, in heaven, and in earth; *is there any thou dost esteeme or value in comparison of God?* *Psa. 73. 25, 26.* Is there any thou dost love like him, or take that content, or felicitie in, that thou dost in him? Are not thy chief desires and designs to glorifie and enjoy him? *Phil. 3. 8. Phil. 1. 20. Psa. 26. 8. & 84. 12, 30. Psa. 27. 4. & 119. 37. Psa. 119. 38. 2 Cor. 5. 8. Acts 24. 16. with Rom. 6. 19. Luke 14. 33. Psa. 16. 5, 6. John 1. 12.* Thou canst not denie, but it is trulie thus. I am sure nothing but God will content me. I am never so well in all the world, as in his company. My soul seeketh him above all, and rests in him alone, as my satisfactorie portion. He offereth to take me as one of his people, and I have resigned my self accordinglie to him as his, and have put both my inward and outward man under his Government, and given up all to his dispose, and am resolved to be content with him, as my All-sufficient happiness.

Besides, I have taken him in his own way through Christ, whom he hath rendered to me as my Head and Husband, and I have accordinglie, solemnelie, and deliberately

berately taken him. O my soul, dost not thou know thy often debates? *Luke 14. 26. to the end.* Hast thou not put Christ, and all the world, into the ballance? Hast thou not cast up the cost, and reckoned upon the Cross, and willingly put thy neck under Christs yoke, *Mat. 11. 29.* and ventured thy salvation upon Christ alone, *Phil. 3. 9.* and trusted him with all thy happiness, and all thy hopes? *2 Tim. 1. 12.* Hast thou not over and over resolved to take him with what comes, and that he shall be enough, though in the loss of all things? *1 Cor. 1. 20.* Thou canst not but know, that these have been the transactions between Christ and thee, and therefore he is thine, and all the Promises. Yea and Amen to thee through him.

And for the terms of the Covenant, I love and like them; my soul imbraceth them; neither do I desire to be saved in any other way, than by *repentance towards God, and faith towards our Lord Jesus Christ, Acts 20. 21.* and sincere obedience to his Gospel, *Rom. 2. 7.*

I am willing to go out of my flesh, and do look unto Jesus for righteousness and strength, and trust my salvation wholly in this bottom. I am content to deal upon trust, and venture all in hopes of what is to come, and to tarry till the next world for my preferment. I am willing to wait till the coming of our Lord Jesus Christ, and have laid up my happiness on the other side the Grave.

And though my sins be many, yet I should belye mine own knowledge, if I should say they were not my constant trouble and burden, and the enemies against which I daily watch, and with whom my soul hath no peace. Mine own heart knoweth that I hate them, and desire and endeavour their utter destruction, and do resolve against them all, and am willing to use all Gods means (that I know)

know) to mortifie them. 'Tis too true that I often fall, and fail; yet my Conscience beareth me witness, that I confess and bewail it, and do not ordinarily and deliberately allow my self in any sin whatsoever against my knowledge. And though my obedience be miserably lame, yet, O Lord, thou knowest, that I have respect unto all thy Commandments, and do strive to come up to what thou requirest. The Holy Ghost is witness, and my Conscience also, that I first seek the Kingdom of God, and the righteousness thereof, *Mat. 6. 33.* and that it is my chief care to please God, and keep from sin. Speak, O my soul, is not holiness thy design? Dost thou not thirst for it, and follow after it? Dost thou not, in thy settled choice, prefer the holy wayes of God before all the pleasures and delights of sin? Thou knowest it is thus, and therefore no more disputing; thou hast sincerely taken hold of Gods Covenant, and without controversie it must be thine.

O my God, I see thou hast been at work with my soul. I find the prints, I see the footsteps. Surely this is the finger of God. *I am thy servant, O Lord, truly I am thy servant, Psa. 116. 15.* and my soul hath said unto the Lord, *Thou art my Lord, Psa. 16. 2.* It must be so. Wouldst thou ever set thy mark upon anothers goods? Or shall God disown his own workmanship? My Name is written in heaven. Thou hast written thy Name upon my heart, and therefore I cannot question but thou hast my Name on thine heart. I have chosen thee, O Lord, as my happiness and heritage, and therefore I am sure thou hast chosen me, for I could not have loved thee, except thou hadst loved me first, *1 Joh. 4. 19.* O my Lord, discern, I pray thee, whose are these, the Signet, the Bracelets, and the Staff! I know thou wilt acknowledge them.

And

*Psa. 119. 101. 104.
Rom. 7. 15. 16. &c.
1 Cor. 9. 26, 27. 1
Joh. 1. 9. Rom. 6.
16. Psa. 119. 6. Psa.
119. 5. 30. 173. 2
Cor. 5. 9. Psa. 18.
23. & 19. 13. &
119. 133. Mat. 5.
6. Psa. 119. 14, 15,
16. 111, 112.*

And now blessed be God, and the Father of our Lord Jesus Christ, who of his abundant mercie, hath begotten me again to a livelie hope.

Faith makes its claim to all the Benefits of the Covenant, and stirs up the Soul to joy and thankfulness, in

And thou, my soul, believe and wait, look through the window, and cry through the lattice, and rejoyce in the hope of the glorie of God. *The Vision is for an appointed time, wait for it.*

It will come in the end, and will not tarry, Hab. 2. 3. Behold, the Husbandman waiteth for the precious fruits of the earth, Jam. 5. 7. Be thou also patient. He hath long patience, and wilt not thou have a little patience? He for the fruits of the earth, but thou for the joyes of heaven. He upon meer probabilities, but thou upon infallible certainties. He for a Crop of Corn, but thou for a Crown of Glorie. Were he but sure, that everie Corn would bear a Crown, how plentifullie would he sow, how joyfullie would he wait? Why such is thy harvest. As sure as the Summers delights do follow the Winters severities; as sure as the wisht-for Harvest doth follow the toilsome and costlie Seeds-time, so sure shall thy Lord return, *and bring thy reward with him, Rev. 22. 12.* Therefore my soul, love and long for the approaching Jubile, and wait all the daies of my appointed time, until my change shall come.

O blessed state that my Lord hath translated me into! Ohappie change that he hath made! I was a stranger, and he took me in, and made me an heir; and preferred me from the Dunghill to the Throne, and from a hewer of wood, and drawer of water, to attend his Court, and know his Counsels, and do his pleasure. Happie am I that ever I was born to partake of this endless dignitie.

O my Lord, it is no little thing thou hast given me in hand. Heb. 12. 22, 23, 24. *I am already come to Mount Zion, and the City of the living God, the heavenly Jerusalem, and to an innumerable company of Angels, to the gene-*

ral Assembly and Church of the First-born; and to God the Judge of all, and unto the spirits of just men made perfect, and unto Jesus the Mediator of the New Covenant, and unto the Blood of sprinkling. My heart reviveth, as Jacobs, when I behold the Tokens which thou hast sent me; the Spirit of Adoption, Gal. 4. 6. the pardon of my sins, Luke 5. 20. My Patent for heaven, the Chain of thy Graces, the Son of thy Bosom, and the New Te- 1 Cor. 11. 25. Luke
stament in his Blood, and the letters 12. 32. Cant. 1. 10.
of his love. My Lord hath said, that Joh. 3. 16. Joh. 14.
he will love me, and manifest himself 21, 23.

unto me; and that the Father will love me, and both will come unto me, and make their abode in me. But is it true indeed? Will the Lord dwell on earth? Or if he will, shall so foul a Stable, so unclean a Stye, as my heart hath been, shall this be the place that the Lord of Life will take up his lodging, and keep his Court in? Will he indeed come with all his Train of Graces, and live and walk in me? how can these things be? But he hath said it, and I do, and I will believe it.

Yet all this is but the earnest of what is to come. *Oh how great is thy goodness, laid up for them that fear thee?* Psa. 31. 19. Yet a little while, and my warfare shall be accomplished, and the heavens must receive me, till the time of the restitution of all things. It is but for a short term that I shall dwell in this dirty flesh, in an earthen Tabernacle, 2 Pet. 1. 14. My Lord hath showed me, that where he is, there shall his servant be, Joh. 12. 26. Now the living is tyed to the dead; and my soul is a Stage of strife, and a field of war. But 'tis but a little moment, and that which is perfect shall come, 1 Cor. 13. 10. Perfect holiness, and perfect peace; eternal Serenity, and a Serene Eternity.

O my sins. I am going where you cannot come; where no unclean thing shall enter, Rev. 21. 27. nor any thing that

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that defileth, Methinks I see all my afflictions and temptations, all mine infirmities and corruptions falling off me, as *Elijah's* Mantle at his translation.

O my soul, dost thou not see the Chariots of fire, and the Horses of fire, come to take thee up? Be thou as poor as *Lazarus*, *Luke 16.22.* yet God will not disdain to send a party of Angels to conduct thee home. How canst thou doubt of ready reception, who hast such a friend in Court, who will lead thee with boldness into his Fathers presence? If there were joy in *Pharaoh's* Court, when it was said, *Joseph's Brethren are come*, *Gen. 45.16.* Surely it will be welcome news in heaven, when it's told, *Jesus his Brethren are come.*

My soul, fear not to enter, though the Lord be clothed with Terrour and Majesty: For thy Redeemer will procure thee favour, and plead thy right. I am sure of welcome, for the Father himself loveth me, *John 16.27.* I have tasted and tryed his love; and when I had played the wicked Prodigal, *Luke 15.* yet he despised not my Rags, but fell on my neck, and kissed me, and Heaven itself made merry over me. Much more will he receive me gladly, and let out his loves upon me, when presented to him by his Son, in his perfect likeness, as a fit object for his everlasting delight. Fear not, O my soul, as if thou wert going to a strange place. Why heaven is thy Country, and thy home: wilt thou doubt of leave, or fear of welcome, when it is thine own home? Why, my soul, thou wast born from above, and here is thy Kindred, and thy Fathers house, and therefore thou shalt surely be admitted. And then shall I see the glorious preparations of eternal Love, and the blissful Mansions of the heavenly Inhabitants.

Doubtless

Doubtless it shall bee thus. These are not sick mens dreams ; or Childrens hopes. The living God cannot deceive me : and may not I certainly promise my self, what the Lord hath promised me ? I will sooner think that all my senses are deluded and what I see, and feel, and taste, is but a fancy, than think that the living God will deceive mee, or that his unchangeable Covenant will fail. Now I am a Son of God, but it doth not yet appear what I shall bee : But this I know, I shall bee like him, and see him as he is. *1 John 3. 2.*

I know it shall bee thus. Why, what security should I ask of God ? He hath given me all the assurance in the Word. And though the Word of God be enough, yet he willing to shew more abundantly to the Heirs of Promise, the immutability of his Counsel, confirmed it by an Oath ; that by two immutable things, in which it was impossible for God to lye, I might have strong consolation. *Heb. 6. 17.* O unreasonable Unbeleif ! What, shall not the Oath of a God put an end to thy strife ?

O my God, I am satisfied : it is enough. Now I may be bold without presumption, and boast without pride. And will no more call my Duty Arrogance, nor my Faith a Fancy.

O my Soul ! There is but a short life betwixt thee and Glory, where holy Angels, and glorified Saints, shall be mine Associates, and Love and Praise mine only Employment. *Job 38. 7.* Me-thinks I hear already how the Morning-Stars sing together, and all the Sons of Gods shout for joy. O that I could come in for one ! But it was said unto me, I should rest yet for a little season, but I shall stand in the Lot at the end of the daies. *Dan. 12. 13.*

It is well Lord, thy Word is enough. Thy Bond is as good as ready payment. The Holy Ghost tells

me, that life and glory abide me; that 'look what day I loose from the body, the same day I shall bee landed in *Paradise*. Amen. *Luke 23. 43.* It is as I would have it.

But this is not all When my body hath slept a short Nap in the dust, Christ will call to it; Come up hither. Ah true Yoke-fellow, it will be hard parting, but welcome meeting. I could not leave thee, but to live with Christ. *Col. 3. 4.* But hee will raise thee a glorious Temple; and when he shall appear, will bring me with himself in glory; and then I shall re-enter thee as a Royal Mansion, wherein I shall abide with the Lord for ever. For as we have served our Redeemer together, so we must bee glorified together with him. And when the Lord hath married us both together again, then will he marry us both unto himself. *For I know that my Redeemer liveth, and that he shall stand at the last day over the Earth. And though after my skin, worms destroy this body, yet in my flesh I shall see God. Whom I shall see for my self, and mine eyes shall behold, and not another, though my Reins bee consumed within mee.* My Lord hath already told mee how it shall bee. Hee hath set down the time, and shewed mee the Robes of immortality, and the Crown of Life, that I must put on; and the Throne of Glory, and the Seat of Judgement, that I must sit in. Hee hath told mee the manner, in which I shall bee presented to him, and espoused by him. Hee hath told mee where hee will set mee, and what hee will say to me, and how he will acknowledge my mean services, and remember what I have forgotten, *Math. 25. 35, 37.* How hee will praise the works, that I have been ashamed of, and reward mee openly, for what I have buried in secrecy; *Math. 6. 4.* and not forget the poorest Alms that I have given for his Name. Then will hee confess mee before his Father, and

and before the Angels of God. Thus saith the true, and faithful witness, and we know that his Testimony is true.

Ah my Soul, see that thou make not God a Liar. 1 *John* 5.10.

O my God, I have believed thy report, and do look for all these things, according to thy promise. I know thou intendest me but for a very little while in this lower Region. This world is but the house of my Pilgrimage, and my soul now is but like a Bird in the shell: but when the shell is crackt, then shall she take wings like a Dove, and soare aloft to thee, and flee away, and be at rest.

Yet I doubt not thy care for my despicable dust, *Joh.* 6. 39. I know that nothing will bee lost; I know not where they will lay mee: but thy wakeful eye observeth, and will not bee to seek at what door to knock, nor at what grave to call for mee. I believe, and am sure that I shall come a glorious piece out of thy hands, fair as the Moon, clean as the Sun, crowned with honour and glory. And when my Absolution is read, and sentence past upon the World, then must I bee taken up to dwell with thee.

Let not my Lord bee angry, that thy dust and ashes speaketh thus unto thee. Thou Lord hast raised my expectations, and hast made mee to look for all these great things from thee. In vain hast thou written all these things unto mee, if I should not believe them; and a distrustful diffidence would put a high dishonour upon thy Truth.

O Lord it repenteth mee; it repenteth me of my jealousies, and my doubtful thoughts about thee. I know thou lovest an humble confidence, and delightest in nothing more than to see thy Children trust thee. I

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know the building of my hopes lies not an hairs breadth
over the foundation of thy Promises, yea, 'tis sure, my
expectations are infinitely short of what I shall finde.

O my God, my heart trusteth safely in thee, and I here
set to my seal, that thou art true. *Joh. 3. 33.* Christ is
my Bottome in which I venture, *Ephe. 2. 20.* and the
Corner stone on which I build, *Mar. 7. 25.* and therefore
my Fraught is ensured, and my Building shall challenge
the winds and floods. *Psal. 39. 7.*

And now, O Lord, what wait I for? my hope is in
thee. O my Blessedness, let me enjoy thee. O my Life,
let me possess thee. O desire of mine eyes, let me see thy
face and hear thy voice; for thy voice is sweet, and thy
countenance is comely. I ask but what thou hast prom-
ised: for thou hast told me, that I shall see God, and
thou wilt speak to me mouth to mouth, *Mat. 5. 8.* even
apparently, and not in dark speeches, and the similitude
of God shall I behold.

So shall my knowledge be perfected, *1 Cor. 13. 9, 10.*
and I shall see the inaccessible Light, and my tender eye
shall not water, nor my sight dazle; but I shall with o-
pen face look stedfastly on the Son of Righteousness,
and behold his glory. Then shall Faith be turned into
Fruition, and Hope into Possession, and Love shall arise
like the full Moon in her brightness, and never wax nor
wane more.

O thou God of my hopes, I look for a new Body, and
a new Soul; for new Heavens, and for a new Earth, ac-
cording to thy promise; when my whole Soul shall bee
wholly taken up with thee, and all my affections strain-
ed to the highest Peg, and all the wheels of my raised
powers set in most vigorous and perpetual motion to-
wards thee, still letting in, and still laying out; and
thus shall there be an everlasting communication of joy
and

hast? Yet shall my Soul bee as a rock unmoved, and sit down satisfied in the security and amplitude of my portion. For God hath made with me an everlasting Covenant, ordered in all things, and sure; and herein is all my salvation, and all my desire.

And now what remaineth, O Lord, but that I should spend the remainder of my daies in loving, praising, and admiring thee? But wherewith shall I come before the Lord, or bow my self to the most high God? What shall I give thee, to express my thankfulness, though not to require thy bounty? Alas my poor little Soul! Alas that thou art so little. How narrow are thy capacities! How disproportionate are thy powers! Alas that my voice can reach to no higher a note! But shal I do nothing because I cannot do all?

Lord I resign to thee. With the poor Widow, I cast my two mites (my Soul and Body) into thy treasury. All my powers shall love and serve thee. All my members shall bee weapons of righteousness for thee. Here is my good will. Behold, my substance is thy stock, mine interest is for thy service. I lay all at thy feet: There thou hast them, they are thine. My Children I enter as thy Servants. My Possessions I resign as thy Right. I will call nothing mine but thee. All mine are thine. I can say, My Lord, and my God, and that is enough; I thankfully quit my claim to all things else, I will no more say, My House is mine, or my Estate mine; I my self am not mine own: Yet it is infinitely better for me to bee thine, than if I were mine own. This is my happiness, that I can say, My own God, my own Father. And O what a blessed exchange hast thou made with me! to give me thy Self, who art an infinite Sum, for my self, who am but an insignificant Cypher.

And

And now Lord, do thou accept and own my claim. I am not worthy of any thing of thine, much less of thee. But sith I have a deed to shew, I bring thy word in my hand, and am bold to take possession. Dost thou not know this hand? wilt thou not own this name? wilt thou not confirm thine own grant? It were infidelity to doubt it. I will not disparage the faithfulness of my Lord, nor be afraid to aver, and stand to what hee hath said and sworn. Hast thou said, Thou art my God, and shall I fear thou art mine Enemy? Hast thou told mee, Thou art my Father, and shall I stand aloof, as if I were a stranger? I will believe. Lord silence my fears; and as thou hast given me the claim and title of a Childe, so give me the confidence of a Childe. Let my heart be daily kept alive by thy promises, and with this staffe let me pass over *Jordan*. May these bee my undivided Companions and Comforters: When I go, let them lead me; when I sleep, let them keep mee; when I awake, let them talk with me. And do thou keep these things for ever, upon the imaginations of the thoughts of the hearts of thy people, and prepare their hearts unto thee. And let the heart of thy Servant be the Ark of thy Testament, wherein the sacred Records of what hath passed between thee and my Soul, may for ever be preserved.

Amen.

Thus far my Friend,

So be it.

CHAP. XIX.

An Exhortation to Sinners.

O Earth, Earth, Earth, hear the Word of the Lord. Ye men of this World, ye spirits that are in Prison, held captive to iniquity, under the Prince of this World; in a Covenant with Death, at an agreement with Hell? without Christ, Aliens from the Common-wealth of *Israel*, strangers from the Covenant of Promise, having no hope, without God in the world; who have said, We will not have this man to rule over us; let us break his Bonds asunder, and cast his Cords from us; who are joyned to Idols, have chosen you other Gods, are following after other Lovers; who walk after the course of this world, according to the Prince of the power of the Air, the Spirit that now worketh in the Children of disobedience; having your conversation in the lusts of the flesh, fulfilling the desires of the flesh, and of the minde, and being still as you were by nature, the children of wrath, in the gall of bitterness, and bond of iniquity.

O ye Sons of Death, ye Children of the Night, and of Darkness, Hear, and your souls shall live: to you also is the word of this Salvation sent; even the strangers, and those that are afar off, that will lay hold on the Covenant, and chuse the thing that pleaseth God, these also shall have a Name in his House, even the glorious Name of Sons and Daughters. The Lord hath sent a word into *Jacob*, and it shall light upon *Edom*, and *Amalek*, and the uncircumcised *Philistines*, even

as many of them as the Lord our God shall call, *Acts*

2. 39.

Hearken O people, you that are polluted in your blood, written in the Earth, free among the Dead; come in, let your Covenant with Death bee made void, and your agreement with Hell bee disannulled, strike a League with the Almighty, and your Names also shall be written amongst the Living in *Jerusalem*.

Stand ye before the Lord, come, let us reason together.

Where are you? What is your Portion and Inheritance? Ye are cursed with a Curse. *Fire and Brimstone, and an horrible Tempest, this shall bee the Portion of your Cup, Psal. 11. 6.* What are you seeking, whither are you travelling? After a few years of your vanity are over, where must your dwelling be? *Who can dwell with the devouring fire? Who can dwell with everlasting burnings?* Look before you, behold that smoaking Furnace, that burning Lake, that bottomless Pit that's gaping for you, and at your next step may swallow you up. Escape for your lives; why will ye dye? Turn and live.

Do you believe the Resurrection from the dead, the Judgement to come, and the invisible World? Is it to the spirit of a man, as to the spirit of a beast? Doth it perish with his carcase? Dyeth a man as a Dog dyeth? Dyeth a wise man as a fool dyeth? Fall all things alike to all, just and unjust, good and bad, after this life as well as in it?

Do you believe the Scriptures? Are they but a fable? If you hope they are, are you sure they are? Dare you venture your souls upon it? Whilst the Saints venture on the *Truth*, dare you venture your souls on the *Falshood* of it? Dare you stand forth, and say: If this Word be not a lye, let me be damned for ever, I am content
that

that the everlasting worm shall gnaw my heart, that the infernal fire shall burn my flesh, and bones, and soul for ever and ever, if it prove not at last a meer forgery and imposture.

Do you believe the Scriptures to bee true indeed? if you do, what do they preach to you? Do they speak any thing, if not this, *That there is another life and death, besides that which is within the ken of mortal eyes; that the other life, and the other death, are eternal; that upon your being found within or without the Covenant of God, hangs your eternal judgement, either for life or death; that whilst you are in a covenant with death, and in a course of iniquity, you are without the Covenant of God, and can have no benefit by it; that under sin, and out of Covenant; out of Covenant, and out of Christ; out of Christ, and under condemnation?*

Are there any things, which that Word which you profess to believe to be as true, and to stand as sure as Heaven and Earth; are there any things that this speaks more plainly, than these things, and such like? What, and yet secure in a state of sin? Aliens from God, Enemies of all Righteousness, and yet in quiet? Are you resolved to sell eternity for time, life for death, a soul for the pleasures of sin? Is this the choice you have made, and are you resolved to stand to it? Let me have this world, my portion here, my good things here, and then let me be damned in the other world: Let me sin here, and suffer hereafter: Let me laugh here, and lament hereafter: Let me flourish, and prosper, and live at ease, and in honour, and in pleasure, and at liberty here; and let my prison, and my pain, and my anguish, and my plagues be beneath; there let me be torn, let me burn, let me roar, let me dye; so I may be rich, and be merry, and rejoyce a while here; let ~~time~~ be my Heaven, and eternity bee my Hell: speak in earnest

is this your choice? Or that you may not bee put to it to make a new choise; will you take upon you to make a new Gospel? And dividing what God hath joyned together, will you joyn what hee hath divided? Will you write this for Gospel? *Holiness and Hell, Sin and Glory, Christ and the Curse, the Devil and the Crown: Let the wicked hold on his way, and the unrighteous his thoughts, let him still run away from the Lord, and he shall have mercy; and from his God, and he will abundantly pardon. Strait is the gate, and narrow is the way, that leadeth unto death, and few there be that finde it; but broad is the gate, and wide is the way, that leadeth unto life, and the whole world are going in thereat. Blessed are the proud in spirit, for theirs is the Kingdome of Heaven. Blessed are they that laugh now; blessed are the froward, the mercilesse, the impatient in heart, the persecutors for righteousness sake; for great is their reward in Heaven. Within shall be the Doggs, and the Swine, the Whoremongers, the Sorcerers, the Drunkards, the Ruffians, the Blasphemers, the Gallants, the Idolaters, and whosoever loveth and maketh a lye: And without shall be the Lambs, and the Doves, the Holy, and the Humble, and the Meek, and the Merciful, and the Upright in Heart, and the Poor in spirit, and Peace-makers, the Persecuted for Righteousness sake, and whosoever loveth truth, and maketh God his trust; these shall go into everlasting fire, but the ungodly into life eternal.*

Are these the Articles of your Creed? Is this your Gospel? If it be, O what is your Heaven? If it be not, if the old Gospel must stand, Oh where are your souls? Are your souls lost, and are they not worth the recovery? Why will yee dye? Turn and Live; Oh when shall it once be?

As an Ambassadour for Christ, to whom is committed the VVord of Reconciliation, having hinted to
you

you what's Law, so in the name of the Eternal God, I publish to you the everlasting Gospel.

The Lord God having entred into a Covenant of life, with the first *Adam*, for himself and all mankind in him; this Covenant being broken, whereby sin hath entred, and death by sin, and all the world is now become guilty before God; bound over to the vengeance of eternal Fire, and under an utter impossibility of recovery, by ought that that Covenant can do; hath out of his abundant grace, made a new Covenant, on which whosoever shall lay hold, shall be delivered out of the state of Death and Wrath, into a state of Life and Blessedness, *Rom. 8. 3.* *What the Law could not do, being weak through the flesh, God sent his Son in the likeness of sinful flesh; and with him this gracious grant, that whosoever believeth in him, shall not perish, but have everlasting life, Joh. 3. 16.* And this is the Covenant that hath been declared unto you.

This new Covenant is a *Marriage-Covenant*, *Hos. 2. 10.* *I will betroth thee unto me for ever, yea I will betroth thee to me in righteousness, and in loving kindness, and in mercies.* In it the Lord makes offer, and invites you to accept of an *Husband* and a *Dower*: the Husband is the *Kings Son*, the Lord Jesus Christ; and with him the *lost Kingdom*, and all that belongs to the Kingdom of God for a *Dower*. Liberty for the Captives, the opening of the Prison to them that are bound; riches to the poor, eyes to the blind, feet to the lame, healing to the diseased, and life to the dead.

And whoever among you all, who are persons under the Law, held by the cords of your sins, whose souls are fast bound in fetters of Iron, who are willing that your Covenant with Death be made void, and your agreement with Hell be dis-annulled, and will joyn your
selves

themselves to the Lord; and be brought within the bonds of this Covenant, all the blessings of this Covenant are made over, and stand sure unto you.

The Grant is made, the Deed is drawn and sealed; the Lord hath set to his Seal, come you in, and seal the Counter-part; set to your seal, and the match is made up. Christ, and with him all things are yours, and you are his. Accept and live, refuse and dye for ever.

Come on then, sinner, what sayest thou? Dost thou consent? Dost thou accept? Or as *Laban* to *Rebeckah*, *Wilt thou go with this man?* Let me espouse thee to this one Husband; onely let me first tell thee, The matter is solemn, and thou must be serious. 'Tis for life, 'tis for Eternity.

Consider therefore, and let thine heart, lying prostrate before the Almighty, come in and make answer to these demands, which from him, and in his great and dreadful Name I make unto thee.

1. *Wilt thou have Jesus for thine Husband?* Understand before thou answer. The taking of Christ for thine Husband, implies.

{ Intimate Union.

{ Ingenuous Subjection.

{ Total dependance.

1. *Intimate Union*; by chusing and accepting of him for thine, and resigning and giving up thy self to him, for his own; to co-habit and live with him, in the dearest conjugal affection for ever.

2. *Ingenuous Subjection*; by a free and chearful putting thy self under him, as thy Lord whom thou wilt obey, and be subject to, in all things. The Wife must be subject to her Husband; yet not as a slave by *constraint*, but freely and by *consent*.

3. *Total Dependance*; holding of him as thine Head, expecting nothing, owning nothing, but what descends

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scends upon thee from him. Depending on him for all things ; the bearing of thy debts, thy discharge from thy Bonds , and thy whole provision for a livelihood and maintenance.

Consider then, what sayest thou ? Doth thine heart choose, and accept , and resign up it self unto Christ ? Dost thou choose him as an *Husband* ? Thou canst choose him as a *Refuge*, to hide thee from danger ; thou canst choose him as a *Friend*, to help thee in thy need ; but dost thou choose him for thine *Husband* ? Wilt thou cleave to him, love, honour, and obey him ? Dost thou understand his manner, the Law of his House, his Family order and discipline ? Dost thou know his Commands and expectations ; how holy, how spiritual , how strict, and self-denying, how humble and submissive he looks thy whole carriage should be ? Wilt thou be at his *finding* ? Wilt thou look unto him, and lean upon him for all thou needest ? Shall all thy desire be to him , and thy dependance on him ? Thou art a *Bondman*, who shall be thy Redemption ? Thou art a *Malefactor* , who shall be thy Satisfaction ? Thou art a *Lepser*, whence dost look for cleansing ? Thou art a *Beggar* , whence dost expect an inheritance ? Wilt lean upon thy Beloved for all ! Shall he be thy *Wisdom*, Righteousness, Sanctification, Redemption, and Inheritance ? Wilt do him this honor, to trust him for all this ; to cast all thy burthens, thy care, thy fears, thy sins, thy guilt, thy hopes upon him ? Canst say, O my God, I have sinned, I have sinned, thy Law have I broken, thy love have I slighted, I have fallen from thee, and run oyer to thine Enemies ; I have fallen under thy displeasure, wrath is provoked , Justice hath taken hold of me, my soul is undone ? How dreadful is thy controversie with me ? And I have nothing to answer but this, My Jesus shall answer for me.

O

O my Jesus, thou hast wooed and invited sinners unto thee ; thou hast sent forth thy Messengers , and thy Word, *into the high-ways and hedges*, into the Gaols and Hospitals of the world ; among the poor, the blind, and the bound, and the diseased , and those that are in debt and distress ; to take from among them *a Wife for thy bosome*. Behold, thy Word hath found among the Captives this wretched Adulteress , my poor Harlot soul, which hath dealt treacherously with thee, and hath followed after other Lovers , hath fallen among Thieves and Robbers, is bruised, wounded, and undone ; having prodigally spent and wasted all that I had.

But behold, I come at thy word ; if thou sayest, I have no pleasure in thee , if thou spit in my face , and spurn me with thy foot, and trample me in the dirt , or send me back to my Prison , and leave me to bear the shame of my Whoredomes, I must be silent and speechless.

But wilt thou receive me ? wilt thou take me into thine house ? wilt thou spread thy skirt over me ? shall I be called by thy Name ? wilt thou love me, and be joyned unto me ? wilt thou be Surety for thy servant ? wilt thou that my Debts be upon thee , my Bonds be upon thee, my wants , my sins, my sorrows , my fears, my plagues, my help, my soul be upon thee ? Wilt thou Lord, and can I say thee nay ? wilt thou take them, and can I refuse to lay them upon thee ? I consent , Lord , I consent to thee ; be thou mine husband, and mine helper ; love me, discharge me of this guilt, loose me from these fetters, cleanse me from this filthiness, and then ask what thou wilt, impose upon me whatever thou pleasest ; love thee , honour thee, obey thee ? Oh what is my love ? what is my obedience, that thou shouldest accept, or I should deny it to thee ? 'Tis
but

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but little that I can doe, this heart is so false and so feeble, that I am afraid how I undertake for it, but such as it is, take it to thee, I bestow it wholly upon thee, with this promise, that if thou wilt help me I will love thee, if thou wilt help me I will be subject to thee, and lay up all my hopes and expectations with thee. Now Soul, now that thou knowest what it means, now say, wilt thou have Christ for thy Husband?

2. *Wilt thou take him for better for worse, for richer for poorer?*

Though thy Lord be a King, yet his Kingdome is not of this world. He came not to be ministred unto, but minister; he came to serve, and to suffer, and all those that will follow him, must suffer with him. He came not to divide lands, and spoils, and crowns, and temporal dignities, and honours amongst his Disciples; but crosses, and prisons, and scourges, and wants. Thou wilt joyn thy self to the Lord, but wilt thou take up thy lot with him? Thou wilt live with him, and abide with him; but dost know where he dwells, and what his entertainment is? Sometimes he hath bread, and sometimes he is hungry; sometimes he hath cloathes, and sometimes is naked; sometimes he hath an house, and sometimes he hath none, sometimes he hath friends, and sometimes he hath none; he is sometimes used kindly, and sometimes as courfly; sometimes 'tis *Hosanna*, and sometimes *Crucifige*; sometimes he is cried up as a King, sometime cried out against as a Devil; and as it is with the Master, so will it be with the Schollar; as with the Lord, so with the Disciple; where he is, thou must be also. Canst thou say, Whither thou goest, I will go with thee; where thou feedest, I will feed with thee; where my Lord dwelleth, if in a tent, if in a cave, if in a dungeon, if in a wilderness, where ever my Lord dwelleth, let me dwel with him? Consider what

what thou saiest, and bee not over-hasty. May be thou dost not yet know, what hunger and thirst, and nakedness mean; what the wrath of man, what their reproachings, and spittings, and stripes, and bonds mean; may be thou hast thought, this may be far enough off, and may never come upon me; or hast taken up a resolution through incogitancy, not weighing how sharp and how pinching they may bee to thee. But suppose thou wert now just come to it; and that thou sawest, that thy first foot Christ-ward, would be the parting point betwixt thee and all that is dear unto thee in the world; that thy first step Heaven-ward would be into the fire, or the water, or into the camp of the Philistines, whose faces were all fill'd with fury against thee. Hast thou yet such a far deeper sense of the eternal sufferings, thou art in danger of; such a settled belief, of thy absolute necessity of Christ to thy escaping these, such an high value of the love of Christ, and the everlasting salvation thou expectest by him, as does over-balance and swallow up the sharpest and the quickest sense thou hast or canst have of the greatest things thou shalt suffer by him? Hast thou cast up all afflictions imaginable, and then put thy soul to it? Now resolve what to do; either this, or no Christ; either this, or no Crown; either this Cross, or the Curse; either the wrath of man, or the wrath of God; Scorpions, and Dragons, and Devils; shrieking, and howling, and gnashing of teeth for ever and ever. Confess Christ, and be confessed by him; suffer with Christ, and reign with him; weep with Christ, and rejoyce with him; dye with Christ, and live for ever; deny Christ, forsake Christ, and perish for ever. Hast thou thus put thy self to it? And after the most solemn debate thou hast had, what is the result? Now tell me, Christ, or no Christ. Wilt thou have Christ for better for worse, how dear soever he cost thee.

3. *Wilt thou forsake all others?*

Thou hast three Husbands that lay claim to thee; *Sin, the World, and the Devil*. Wilt thou renounce and be divorc'd from all these? There's no compounding betwixt Christ and them, he or they must go.

The renouncing of sin stands,

In the disengaging of the heart from it.

In the ingaging of the heart against it.

1. *In the dis-ingaging or loosning of the heart from sin.*

'Tis an hearty willingness to let it go; a willingness to part, is our parting with sin. A breaking the Peace, the cutting off the League betwixt sin and the soul, when a sinner stands so clearly convinc'd of the worth of Christ, of the value of a Soul, of the enmity of sin against Christ and the soul, of the unworthiness of sin, with all its pleasures and advantages, to be laid in the ballance with Christ, is willing to be rid of it. What is there in it? what can it do for me? how long will it last me? where will it lead me? O the after-births of sin: O the rail of these Locusts, the sting, the sting that I see there! Can I want a Christ? Or can I hope that hee'll dwell with such Neighbours? Can I bear the loss of my soul? Or can it escape if these escape? I see its vain to think of keeping both Christ and Lusts, its vain to think of saving both my sins and my soul; 'tis all one, as to be saved, and to be damn'd; I may as well bring Heaven and Hell together. Well, let them go; henceforth hold thy peace sin, plead no more with me for entertainment, be a stranger for ever to me, henceforth I know thee no more.

2. *In the ingaging the heart against sin.* When the heart is not only content to let it depart, but gives it a bill of divorce, and sends it away. When it can want it, and cannot bear it. When it deals with it, as the Egyptians with

with Israel; at first they have only leave given them to be gone, but at length they thrust them out, *Exod. 12. 33. They were urgent upon them, that they might send them out of the Land in haste, for they said, we be all but dead men.*

Be gone sin, I am but a dead man if thou abidest with me; and so it will no longer court it as a friend, but curse it as an enemy; fears it, hates it, and is resolved to be its mortal enemy; and to this end is determined to use all Gods means,

To discover,

To destroy it.

1. To use all Gods means to discover it; to bring to light the hidden things of darkness. Sin goes under a disguise; 'tis hard to know friends from enemies; they had need have their senses about them, and well exercised too, that can discern betwixt good and evil. *Heb. 5. 14. Who can understand his errours? Psal. 19. 12. Sin lies in the dark. The heart of man is desperately wicked, who can know it? There's too much wickedness, and it lies too deep to be discerned by every eye; he that means in earnest to cast out, must first search out his iniquities. Let us search and try our waies, Lam. 4. 40. He must search the Scriptures which describe these Enemies, and mark them out, what they are, and how many, and how you may know them, wherever you finde them, and under what disguise soever they appear; must search the heart, where if they walk no more openly, they will hide themselves, that they be not discovered or suspected.*

Thou art a fool, a self-deceiver. Sinner, who takest thy self to be an adversary to sin, and takest no care to finde it out; much more who willingly hidest it out of sight. He takes part with sin, which will not take pains to know it. *I hate the Devil, and all his works; I repent, I forsake all my sins; and though I have done iniquity, by the*

grace of God, I will do so no more. Thus vain men talk, but dost know what thou sayest? What is sin? Dost know a friend from an enemy, good from evil? What are [thy] sins? what hast thou done? wherein hast thou transgressed? what are they that have done thee mischief? what are their names? May be thou wilt say their name is *Legion*; for they are many.

In many things I have transgressed, in many things I have offended; but in what things? Dost know thine enemy when thou seest him? Or wouldest thou know him if thou couldest? Dost thou make any search or enquiry after him? When thou readeest of a *proud heart* in the Scriptures, art able to say, *there's one of them* that have done me mischief? Or of a *covetous heart*, there's another of them; or of an *envious, malicious, froward heart*, there are more of them; or of an *hard and hypocritical, ignorant, unbelieving heart*; *this is he*, this is my great enemy; Or if thou canst not tell, dost ask, Is not this he? Are not these they? O that I could understand mine errors, Lord make me to know my transgressions.

Sinners, never make your selves believe you are enemies to sin, till you make narrow and particular enquiry after it; after all sin, the several kindes of it, whether of omission, or commission, whether outward or spiritual, open or secret, greater or smaller, sins of ignorance or knowledge, of infirmities or presumption; your beloved, your most pleasing sins, your most gainful sins, whatever they be, you can never renounce, till you resolve to make a diligent search after them.

2. *To use all Gods means to destroy and overcome them.* He that hides his Enemy, and hee that will spare him when he hath found him, is not an Enemy but a Friend. He that saies, I will destroy, and will not

not use his weapons, either knows not what he sayes, or says what he never means. Thou sayest thou wilt renounce and resist all thy sins, but art thou in earnest? What course dost mean to take? Wilt thou take Gods way? He bids thee hear, believe, pray, fast, mourn, strive, watch, &c. Wilt thou hearken to his Counsels? Wilt thou be healed of thy diseases? But wilt thou take the counsel of the Physitian? Wilt thou use his Medicines? Thou wilt overcome thine enemy, but wilt thou take heed of him? Wilt thou fight against him? Wilt thou take in all the help that's offered thee? Wilt thou not only believe, and lean upon God for his help, but wilt thou pray, and lift up thy heart for his help? Wilt thou not only pray against thy sins, but watch against them? against the occasions, temptations, and beginnings of sin? Wilt thou use (all) Gods means, and against (all) thy sins? Shall not thine eyes spare any of them? Wilt thou make thorough work with them root and branch, old and young? Shall there be neither the *lowing of the Oxen*, nor the *bleating of the Sheep* heard with thee? Wilt thou destroy the greater, and dash the little ones also against the stones?

Wilt thou avenge thy self of thine Adversaries, and wilt thou never again agree with thine Adversaries? Wilt thou never again say, *Is it peace, Jehu? Is it peace, Jezabel?* So if thy sins say to thee, *Is it peace, soul?* Wilt thou answer, *What have you to do with peace? get you behind me.* Wilt thou neither make a Truce with sin, nor imbrace a parley, nor entertain a Treaty for peace with it? Wilt thou not draw back thine hand, nor put up thy Weapons, nor give over thy Watch, nor go off thy Guard, till all thine Enemies become thy footstool; all this is included in the renouncing of sin.

Beware you be not mistaken here, this is the damnation of the world, their mistakes about repentance. They

easily say I repent of my sins, I forsake the Devil and all his works ; and they as easily perswade themselves that they do as they say ; But did they understand what there is in this repentance, a searching out their sins, dividing their souls from them ; a painful and watchful shunning and resisting them in their whole course ; did they know what their particular sins are, how near they are to their hearts, how they have been nursed in their bosomes, and how hard 'twill be now to part; even this Covetousness must go, even this sensuality must go, these dear pleasures, these beloved gains, these pleasant companions, must all be sent away, not one to be spared, not so much as once more; did they understand this, they would then see what wind all their good words be. They as much mean to pluck their eyes out of their heads, to tear their flesh off their bones, as to repent, if this be repentance. Well now say, Wilt thou repent? Wilt thou now renounce sin?

Wilt thou renounce *the world* also? By the world understand all *the substance* of the world, Houses, Lands, Money, and whatsoever Worldly Possessions; all the *shadons* of the world, its Honours, Pleasures, Poms, with all its glory; the *men of this world*, the friendship of the world, all fleshly Relations, Fathers, Mothers, Brothers, Sisters, Children; all sinful Companions and Societies whatsoever is in, and of the world.

These are then renounced, when we are resolved that they shall neither be

Our Gods or Idols.

Our Devils or Tempters.

1. *Not our Gods.* Then we make the world a god to us, when we make it our *happiness*, or *end*. When we bless our selves in it, and count that our very life consists in the abundance of the things which we possess. When we devote our selves to it, making it as the *bleffedness*, so
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the great business of our wise, fillee that can want the world, and yet be blessed; hee that can want, or have the world, and yet not serve it; he hath renounced it, even whilst he hath it; though 'tis his still, yet 'tis not his God.

2. Not our Devils or Tempters. The world tempts in a double way:

1. *Per modum Objecti*: as Objects, which by something that is apprehended desirable in them, entices and invites out the heart after them; or by something apprehended as formidable, affrights us out of our way. Thus pleasant meats tempts the Glutton, and wine the Drunkard, and a Lyon in the Streets the Coward.

2. *Per modum causa Instrumentalis*; as under-devils, or the devils instruments, or Agitators by which he betraies and beguiles unstable souls. In the former sense the things of the world, in the latter, the men of the world, are temptations and Tempters to us. He renounces the world, that will not be tempted by the world; that takes up with Christ, and will not be brib'd off by worldly advantages, nor profelired by worldly companions.

He that is resolved for Christ, though with the loss of all; and with the displeasure of all the world. He that can be poor for Christ, that can be vile for Christ; that can go hungry and naked with Christ, that can go alone with Christ, and that even then, when 'tis but turning away from Christ, and he may be rich, and honourable, and be clothed, and be filled, and have company enough, as much as he desires, he forsakes the world.

He that (can) renounce the world, when-ever it comes to be a case, either Christ must be forsaken, or all things for Christ; he that [can] whose heart is brought to it, he [hath] renounced the world. What saist thou now Soul?

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Thou wilt have Christ, but what if thou must leave all behind thee? What if he say to thee, *Sell all that thou hast, and follow me*? Canst thou be poor? Canst thou be naked? Canst thou be hungry for Christ? Thou wilt have Christ, but how wilt thou leave thy Companions? What will all thy carnal friends say of thee? *He's a fool, he's mad, he's besides himself*. How wilt look thy Father, or thy Mother, or thy Wife in the face, who are all against it? who will be perswading, beseeching thee, weeping over thee, hanging upon thy neck; or it may be, scoffing and reviling, and spitting in thy face, to discourage and hold thee back. What sayest thou now? Art thou yet for Christ? Wilt thou forsake them all, cast off all that stands in thy way?

Wilt thou forsake the Devil also? But I need not now ask thee that, that's done already, farewell Devil, when once sin and the world are cast out. If thou wilt not be tempted to sin; if the world ceases to be a temptation, the Devil were as good cease to be a Tempter. There be many that say, I despise the Devil, and yet despise not sin and the world; wise men! They like not the Devil, but yet will lick up his Excrements; they hate the Devil, and yet are never well longer than they are dancing in his Chains. Despise the Devil, and yet love sin? Such defiance is his delight. Let sin be despised, let the world be despised, and the Devil is conquered.

4. And lastly, *Wilt thou cleave unto Christ from henceforth unto death?*

Thou wilt have Christ, but when? Shall this be the Marriage-day? Wilt thou from henceforth be the Lords? Or when shall it be? Must it be to morrow first, or next moneth, or next year, or some time or other thou knowest not when? May we not take thy promise as they did the Prophecie, *Ezek. Is it not*

for many daies to come? is it not of the times that are afar off. To morrow thou wilt, hereafter thou wilt, as good as thou hadst said nothing. As good thou hadst said [never] as [not yet] Speak soul, wilt thou give thy self to the Lord? wilt presently? if thou wilt, how long wilt thou abide with him? wilt thou not endorse on thy Deed of Gift, a power of revocation? wilt thou not repent, not return again from heaven to earth? wilt be Chaste, and play the Harlot no more? wilt be faithful to the death, obedient to the death? Is this thy voice, *I have opened my mouth to the Lord, and I cannot go back?* As the Lord liveth, nothing but death, no not death it self, shall part thee and me, *I am perswaded, I am resolved, that neither Life nor Death, Ange's nor Principalities, nor Powers, nor things present, nor things to come, nor height, nor depth, nor any other Creature, shall separate me from the love of God, or withdraw me from Jesus Christ my Lord.*

Now soul, gather up all this together, stand thou before the Lord, the God of all the earth, and this once more say; *Wilt thou have Jesus Christ for thy Husband?* Dost thou chuse him for thy Lord? wilt thou cleave to him in love? wilt thou lean upon him for righteousness and strength? for righteousness to pay thy debts, and for strength to pay thy vows? wilt thou be subject to him? thou knowest the Commandments, how holy, how strict they be. Wilt thou obey them in all things? wilt exercise thy self to godliness in the strictness of it? wilt be a thorow-pac'd Disciple? wilt not content thy self with such a cold or luke-warm indifferency in Religion, as thy lazy flesh will bear, as thy credit, thy safety, or the temper of the times will bear? wilt follow thy Lord fully? *Wilt take up thy Lot with Christ, be it better or worse?* Shall his Father be thy Father, his Inheritance be thy Inheritance? yea, and his sufferings thy sufferings? his stripes, his

his bonds, his poverty be thine? wilt thou espouse not his crown only, but his cross too? whither ever he goes, wilt thou go? where he dwells, wilt thou dwell? wilt say, where ever my Lord is, there let his Servant be? *Wilt thou forsake all others? all thy sins?* wilt thou be made clean? wilt give up thy sores, and thy ulcers, thy filthy and fleshly lusts to bee purged out? does thine heart stand *disengaged* from every sin? Is there not any one iniquity, concerning which thine heart saies, *Let this stay with me?* wilt search out thy sins? wilt accomplish a diligent search, sweep every corner, search every chamber of thine heart and life? wilt go down to the bottom of thy great deep, to finde out what lodges there? wilt faithfully endeavour no more to allow thyself in any known iniquity? Wilt use all Gods means for the conquering and casting them out? *Wilt forsake the world?* wilt cast away thine Idols? shall thy Mammon be no more a god, nor a demi-god to thee? shall it neither carry away thine heart from him, nor so much as share with him in it? Wilt thou not bow down to this golden Image, nor serve it? Wilt thou no longer serve thy greedy appetite? Shall thine heart no longer go after thy Covetousness? Wilt thou abandon thine Estate, thy pleasures, thine honors, thy friends and companions, *so far forth as any of these divide or entice, or steal away thine heart from thy Lord?* When-ever they say, Come away, wilt thou say, Get you hence? *Wilt forsake the Devil?* wilt fear, and flye from, and no longer hearken to his temptations? wilt no longer regard his promises nor his threatnings? his flatteries nor his frowns? Coming off from the Tents of all these, *wilt cleave unto thy Lord from hence forth, from this day forward, and not depart from him for ever?* Wilt hold on thy course, wilt run out thy race, wilt be faithful to the death, wilt hope to the end for the Grace that shall be brought

brought unto thee at the Revelation of Jesus Christ ?

What sayest thou ? If thou sayest [No;] as the Lord liveth, thou speakest this word against thine own life. If thou refusest to enter into this Covenant, thou sayest, I will not be the Lords, I will none of him, I will not live; let death, and wrath, and chains, and plagues be my portion for ever. I will not be the Lords, I will not leave my sins, and my pleasures, and my companions for his love; that is, I will be a Fool, and a Beast, and a Devil; I will die, and will not see life. Mistake not thy self, be not deceived, 'tis a matter of life and death that is before thee. 'Tis whether heaven or hell, a God or no God, a Christ or no Christ, a soul or a lost soul, everlasting life, or everlasting fire shall be thy portion, that stands now to be determined, by thy consent or refusal; look to it, be wise, this once for eternity. Consent, and thou art blessed; consent, and he is thine, and with him the Kingdom. Thy Lord hath given his consent already, view the handwriting, the whole New-Testament, which is written in blood, and sealed as 'tis written: There thou hast his [I will] in every line almost, visible before thee, put to thine hand, and 'tis done. What sayest thou ? Dost thou consent ? Shall thine heart come in, and put to thine hand, and subscribe for thee ?

I will.

Let that be done, and then say after me.

*A Form of words expressing mans Covenanting
with God.*

O Most dreadful God, for the Passion of thy Son, I beseech thee, accept of thy poor Prodigal now prostrating himself at thy door: I have fallen from thee by mine iniquity, and am by nature a Son of death, and a thousand-fold more the Childe of Hell by my wicked

wicked practice; but of thine Infinite Grace thou hast promised Mercy to me in Christ, if I will but turn to thee with all my heart: Therefore upon the Call of thy Gospel, I am now come in, and throwing down my weapons, submit my self to thy Mercy.

And because thou requirest, as the condition of my Peace with thee, that I should put away mine Idols, and be at defiance with all thine Enemies, which I acknowledge I have wickedly sided with against thee, I here from the bottom of my heart renounce them all, firmly Covenanting with thee, not to allow my self in any known sin, but conscientiously to use all means that I know thou hast prescribed, for the death and utter destruction of all my corruptions.

And whereas I have formerly inordinately and idolatrously let out my affections upon the world, I do here resign my heart to thee that madest it, humbly protesting before thy glorious Majesty, that it is the firm resolution of my heart, and that I do unfeignedly desire grace from thee, that when thou shalt call me hereunto, I may practise this my resolution, through thy assistance, to forsake all that is dear unto me in this world, rather than to turn from thee to the wayes of sin, and that I will watch against all its temptations, whether of prosperity or adversity, lest they should withdraw my heart from thee, beseeching thee also to help me against the temptations of Satan, to whose wicked suggestions, I resolve, by thy grace, never to yield my self a servant. And because my *own Righteousness* is but *menstruous rags*, I renounce all confidence therein, and acknowledge, that I am of my self a *hopeless, helpless, undone*

done creature, without righteousness or strength.

And forasmuch as thou hast of thy bottomless Mercy offered most graciously to me wretched sinner, to be again my God through Christ, if I would accept of thee: I call Heaven and Earth to record this day, that I do here solemnly avouch thee for the Lord my God, and with all possible Veneration, bowing the neck of my soul under the feet of thy most sacred Majesty, I do here take thee the Lord *Jehovah* Father, Son, and Holy Ghost, for my portion and chief good, and do give up *my self*, body and soul for *thy servant*, promising and vowing to serve thee in holiness and righteousness all the daies of my life.

And since thou hast appointed the Lord Jesus Christ the only means of coming unto thee, I do here upon the bended knees of my Soul accept of him as the only New and Living Way, by which sinners may have access to thee, and do here solemnly joyn my self in a Marriage-Covenant to him.

O blessed Jesus, I come to thee hungry and hardly bestead, poor, and wretched, and miserable, and blind, and naked, a most loathsome polluted wretch, a guilty condemned Malefactor, unworthy for ever to wash the feet of the servants of my Lord, much more to be solemnly Married to the King of Glory: But sith such is thine unparallel'd love, I do here with all my power accept thee, and do take thee for my Head and Husband, for better for worse, for richer for poorer, for all times and conditions, to love, honor, and obey thee before all others, and this to the death. I embrace thee in all
thine

The Terms to which we must turn, are either ultimate or mediate.

The ultimate is God, the Father, Son, and Holy Ghost, who must be thus accepted.

The mediate terms, are either principal, or less principal. The principal is Christ the Mediator, who must thus be embraced.

thine offices : I renounce mine own unworthiness , and do here avow thee to be the Lord my Righteousness : I renounce mine own wisdom , and do here take thee for mine only Guide : I renounce mine own will , and take thy Will for my Law.

And since thou hast told me , that I must suffer if I will reign , I do here Covenant with thee to take my lot , as it falls with thee , and by thy grace assisting , to run all hazards with thee , verily supposing , that neither life nor death shall part between thee and me.

And because thou hast been pleased to give me thy holy Laws , as the rule of my life , and the way in which I should walk to thy Kingdom ; I do here willingly put my Neck under thy Yoke , and set my Shoulder to thy Burden , and subscribing to all thy Laws , as holy , just , and good ; I solemnly

take them , as the rule of my words , thoughts and actions ; promising , that though my flesh contradict and rebel , yet I will endeavour to order and govern my whole life according to thy direction , and will not allow my self in the neglect of any thing that I know to be my duty.

Only because through the frailty of my flesh , I am subject to many failings ; I am bold humbly to protest , That unallowed miscarriages , contrary to the settled bent and resolution of my heart , shall not make void this Covenant ; for so thou hast said.

Now Almighty God , searcher of hearts , thou knowest that I make this Covenant with thee this day , without any known guile or reservation , beseeching thee , that if thou espieest any flaw or falshood therein , thou wouldst discover it to me , and help me to do it aright.

And now glory be to thee , O God , the Father , whom I shall be bold from this day forward , to look upon as my God and Father ; That ever thou shouldest find out

our such a way for the recovery of undone sinners; Glory be to thee, O God the Son, who hast loved me, and washed me from my sins in thine own blood, and art now become my Saviour and Redeemer: Glory be to thee, O God the Holy Ghost, who by the finger of thine Almighty Power, hast turned about my heart from sin to God.

O dreadful *Jehovah*, the Lord God Omnipotent, Father, Son, and Holy Ghost; thou art now become my Covenant-friend, and I through thine infinite grace, am become thy Covenant-servant, *Amen*. So be it. And the Covenant which I have made on earth, let it be ratified in heaven.

CHAP. XX. and last.

An Exhortation to the Saints.

Come ye people beloved, you that are highly favoured; the Lord is with you. Blessed are you amongst men and women. The lines are fallen to you in a pleasant place, yea, you have a goodly heritage. Come and enter upon your lot; let your hearts be glad, let your glory rejoyce, but that your joy may be full, hearken to these following counsels:

Make sure your Interest in the Covenant.

Rejoyce not in that that's none of thine. Make sure; all lies upon this: Your life, and all the comforts and concernments of it, both your eternal safety hereafter, and your success in all the parts of your Christian course here, depend on your interest in the Covenant. What have you if Christ be not yours? and what have you in Christ, if you be not in Covenant? whence are your hopes, either of mercy at last, or of prospering in any thing at present, but from the Covenant of Promise?

And

And what have you thence, if your name be not in it? Oh give not rest to your selves, till this be put out of doubt; whatever duties you perform, whatever ease or hope you find hereupon, whatever transportation of affection you feel in your hearts, in the midst of all enquiry.

But am I in Covenant? How shall I know that, you'll say? why make a strict and narrow enquiry, whether those special graces already mentioned, be wrought upon you. Common mercies, though even these be Covenant mercies to the Saints, yet will they not prove themselves to be; but special graces will be their own evidence. Things outward, fall alike to all: No man knows love or hatred by ought that befalls him, Eccles. 9. 1. Thou mayest be a Son or a Bastard, notwithstanding all that thou enjoyest or sufferest here; but not one of the fore-mentioned graces, but is a child's portion, Gods mark upon the heart, to distinguish children from strangers. Prove that thou truly knowest the Lord, hast one heart, a tender heart, &c. and thou therein provest thyself to be a Child of Promise. Read over the descriptions that have been given of these graces; observe diligently where the main difference lies betwixt common and special grace; compare thine heart with it; and thereby thou mayest give a judgement of thy state. If it be yet questionable, whether it be sound or no, sit not down till thou hast obtained; but having obtained,

2. *Keep your evidences clear. Have you peace? maintain it carefully. The hidden Manna will never breed worms by long keeping. Content not your selves that you once had peace; 'twill be but a poor livelihood you will get out of what's wasted and lost. Get you good evidences that God is yours, and keep them by you, till you need them no more. Grace is your best evidence, cherish and preserve it. Get a seeing eye,*

eye, and keep your eye open; get a single heart, and let it not be again divided; get a tender heart, and keep it tender; let the love and fear of God be acted in holy Obedience. An obedient, gracious, watchful, active life, will keep grace in heart; and flourishing grace will speak for it self and you. Look not that the Lord should so far countenance your declinings to a more fleshly careless state, as to smile upon you in such a state; God will not be an Abettor to sin. Count upon it, that your grace and peace, your duty and comfort will rise and fall together; suspect those comforts that accompany you into the Tents of wickedness, and forsake you not, when you forsake your God. Keep up your spirits, and then lift up your heads, keep heedfully on your way, and your joy shall no man take from you. Particularly,

1. Keep close to God.
2. Keep hold on Christ.
3. Keep touch with the Spirit.
4. Keep in with Conscience.

1. *Keep close to God.* Keep thy self under his eye and influences. Both thy grace and thy comforts as they had their birth, so must they have their nourishment from Heaven. Lose the sight of the Sun, and darkness follows. Let thine eyes be towards the hills. Let divine love be the pleasure of thy life. Let it be thy Lords Cord upon thine heart, let it bind thee to him; he loves Captives, let thine ear be bor'd to the threshold, be familiar in Heaven, keep thine acquaintance there, and be at peace; chide back thy gadding heart. Soul, whither art thou going? who hath the words of Eternal Life? Let the interviews of love betwixt thy Lord and thee, be constant; let them not be only on some few holy dayes of thy life.

Count not thou hast lived that day; in which thou hast not liv'd with God.

Keep close to God, by *keeping close to duty*. Keep close to duty, and keep close to God in duty. Call not that a duty, which thou canst not call *Communion with God*. Make not duty to do the work of sin, to take God out of sight. Let not Prayer, or Hearing, or Sacraments, be instead of a God to thee. Such praying and hearing there is amongst many, but know not thou any thing for Religion, wherein thou meetest not with God.

Behold the face of God, but *behold his face in righteousness*, *Psalms 17. 15.* 'Tis ill looking on God with a blood-shot eye. Guilt upon the heart, will be a cloud that will make the Sun as darkness to thee. Walk in the light of the Lord. Walk in the light, as he is in the light. In thy light (the holiness of thy life) thou shalt see his light. The light of his holiness in thee, will be attended with the light of his countenance upon thee. By the light of his countenance, thou wilt both see thy self in thy way to thine hopes, and learn thy way more perfectly, *Psalms 119. 135.* *Make thy face to shine upon thy servant, and teach me thy Statutes.* God hath many wayes of teaching; he teaches by Book, he teaches by his Finger, he teaches by his Rod; but his most comfortable and effectual teaching, is by the light of his Eye. *Send forth thy light and thy truth, let them lead me, let them bring me to thy Holy Hill.*

2. *Keep hold on Christ.* He is thy peace. Appear not before God, but in the blood of the Lamb; let him carry up thy duties, and own not that for a comfort, which is not brought thee by his hand. Let him be thy way to the Father, and thy Fathers way to thee. Keep fresh upon thine heart, the memory of his death and satisfaction, and let that be thy life, and thine hope. Hast thou

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thou cast Anchor on this Rock, lose not thy hold;
hang upon the horns of the Altar: Thou canst not live,
but there; if thou must die, say, but *I will die here*.
Put forth fresh acts of faith every day and hour. Be-
lieve, believe, believe, and thou shalt be established.
Fall not into unbelief, then thou art gone; thou departest
from the living God, *Heb. 3. 12.*

3. *Keep touch with the Spirit.* Observe and obey his
motions; when he excites, get thee on; when he checks,
get thee back; know the holy from the evil spirit, by its
according or differing with the Scriptures; reject that
spirit in the heart, that is not the same with the spirit
in the Word. Try the Wind, what and whence it is, by
the Card and Compass; *To the Law, and to the Testimo-
ny.* And when thou perceivest it's from above, hoise
up thy sails, and get thee on. *Quench not the Spirit:*
Grieve not the holy Spirit of God, whereby thou art sealed to
the day of Redemption.

4. *Keep in with Conscience.* Make not thy witness
thine Enemy. Deal friendly with it; thou wilt need
its good word, which thou canst not have, if it receive
blows from thee; it will not learn this Lesson, to *speak*
good for evil: or if thou shouldst beat it into it, thou art
undone; if an abused conscience speak peace, it becomes
thy Traytor.

Give due respect to Conscience. Let it abide with thee,
in Peace, and in Power. Keep up its Authority, as
Gods Vicegerent. Next under God, *commit the keep-
ing of thy soul to conscience*, as the Lord hath, so do thou
make it *superintendent* in thy soul; the Judge and Over-
seer of all thy motions and actions. Let Conscience
counsel thee, and tell thee thy way; let Conscience *quick-
en* thee, and put thee on in thy way; let Conscience *watch*
thee,

thee, that thou turn not out of thy way; let Conscience check thee, and reduce thee into thy way. Whither ever thou goest, carry Conscience along with thee; carry Conscience into thy Closet, let it watch thee how thou behavest thy self there; carry Conscience into thy Shop, let it eye thee what thou dost there; carry Conscience into thy Fields, into the Market, amongst thy friends, amongst thine Enemies, let it observe how thou behavest thy self amongst them; carry Conscience with thee to thy Recreation, to thy Bed, to thy Table; whither ever thou goest, there's like to be but sad work, if Conscience be not with thee. *Commit the keeping of thy Covenant* to Conscience; let it be *the Ark* in which the Tables of the Testimony are kept and preserved; let it be the *Executor of thy Testament*; Conscience is bound by the Covenant, the Covenant layes hold on it, let it lay hold on thee. Is thy Conscience bound? seek not to be loosed; Is thy Conscience bound? give it leave to binde thine whole man: Let it binde thy thoughts, and binde thy will, and binde thy affections, and binde thy tongue, and thy whole practice; thou never livest as a man in Covenant, longer then thou livest as a man of Conscience. What becomes of the Covenant, when a breach is made upon Conscience? Oh what is there in the world when Conscience is not! What faith, or truth, or peace is there left alive? What are Vows, and Covenants, and Promises? What are our duties to the Lord, our dealings with men, when there is no Conscience towards God? Keep thy Conscience, and thou keepest thy soul; keep thy Conscience, and thou keepest thy Covenant; keep thy Covenant, and thou keepest thy Peace; let that go, and all's lost.

Let

Let Conscience govern what God hath put under its power, and let it resist all adverse power. Let it resist temptations. VVhen ever Satan, and thy flesh, fall upon thee, and tempt thee, *Pity thy self, spare thy self, take thy liberty, take thine ease, take thy pleasure, provide for thy safety; what need is there of so much ado? Why canst not take the same liberty, and allow thy self the same latitude as others do? They have souls as well as thou, and they have dangers as well as thou; and they have hopes as well as thou; and they have reasons and understandings to know what they do as well as thou; and why canst thou not be content to do as they? Why, let this be thy answer, But what Conscience is there for it? With what Conscience can I be idle, when I have said, I will be doing? With what Conscience can I take mine ease, when I have said, I will take pains? With what Conscience can I serve my flesh, when I have said, I will crucifie it? With what Conscience can I love this world, when I have said, I will renounce it? VVith what Conscience can I walk at liberty, when I have said, I will walk circumspectly? If all this were more than needs, (far be it from me to have such a thought, till the serving my God, and the saving my soul, be more than needs.) But if it were more than needs, yet is it any more than I am bound to? Are there any such Liberties put into my Indentures? Was there any Exception made of this duty, or that duty? VVas there any limitation made, to this measure, or that measure; hitherto will I go, and no further; this little I will do, and no more? VVas there any such *Proviso* put in, I will serve the Lord, provided I may with ease, or with safety? Have I not solemnly engaged to the Lord, to obey him in all things, to follow him fully, to love him, and serve him, with all my heart, with all my soul, with all my strength, and this to the death? And Oh shall I lye unto God? Is it more than needs to be right-*

teous, and to keep my faith? Come, O my soul; come on; thou hast opened thy mouth to the Lord, and thou must not go back. Be true, be honest; be honest, though thou must swear for it; be honest, though thou suffer for it. Remember what thy mouth hath spoken, and see that thou fulfill it with thine hand.

Keep Conscience pure. Its the Book in which all thy Records are written, let no blot be upon thy Book. Beware of sinning against Conscience. Every sin against Conscience, is a blot upon Conscience; and blots upon Conscience, are blots upon thy Covenant-evidence; thou wilt not be able to read, whether there be any thing writtten there for thee or not. Ah foolish soul, what art thou doing? Dashing out all thine hopes with thine own hand. Beware thou content not thy self with blotted Evidences.

Christians, forget not this counsel, keep your Evidences clear. He who hath his whole estate in *Bonds or writings*, how charily will he keep them? If these be torn, or lost, or so blurred, that they cannot be read, he's undone. Whatever else be lost, if his money be gone, if his goods be lost, if his house be burnt, yet if his writings be safe, he's well enough. Oh take heed, and keep your writings safe and fair; keep your Title to your God clear, and you can never be poor or miserable. Whatever earth or hell can do against you, till they can rear the Covenant of your God, or make you blot out your own names, they have left you abundantly enough, even when they have left you nothing.

O how highly are we concern'd to be tender of Conscience, and yet how little care is there taken of it! What's become of the *Authority* of Conscience, when thy thoughts, and thy passions, when thine eyes, and thine ears, and thine appetite, and thy tongue, are left unbridled and unconquered; when every Servant is set up
to

to be Master, and bears rule in thee, where is thy Conscience? what's become of its Authority? VWhen thy *soul hath been no better kept* (what poverty and leanness is there grown upon it, what a starveling is it become both in grace and peace, eaten out with lust, evaporated into vanity, sunk into sensuality, thy spirit even transubstantiated into flesh, ready to perish, and die away, for want of good looking to.) When thy Soul hath been no better kept, where is thy Conscience? when *thy Covenant hath been no better kept*; when thy duties thou hast vowed to perform, are so hastily and heedlessly shuffled over, if not totally thrust aside; when thy hours of prayer are such short hours, thy Sabbaths such Winter days, so short and so cold too; when thy God is so shamefully neglected, can never hear of thee; but when thou hast nothing else to do, no nor it may be then neither, when thy spare hours are hardly spared for God; when this earth, thy Corn, and thy Cattle, and thy Pleasures, and thy friends, which thou hast vowed to renounce, are let in again upon thine heart, and have stoln it away from Heaven, where is thy Conscience? VWhen thou sleepest so, and hast let the Enemy come in and sow his tares in thy field; when thou art such a busie-body in other mens matters, and thine own Vineyard thou hast not kept, but hast let it lie fallow, like the field of the Sluggard, all overgrown with thorns and nettles; when both thine heart and thy house are so much out of order; when thy VVife and thy Children, and thy servants are left at randome, to do all, what's right in their own eyes; when more care is taken for the Asies, then for thy Sons and Daughters; when thy house is a very Hospital, of blind, and lame, and sick souls, ready to die for want of instruction and good discipline; where is thy Conscience? and if Conscience be not, where is thy Covenant? and if thy Covenant be not, oh where is thy God and thy peace?

Ah Conscience! where art thou become? what is become of that good thing committed to thee, yea, what is become of thee?

Ah Soul! where is thy peace? how is the Keeper of thy peace laid low, and the Covenant of thy peace broken? what, peace whilst no Conscience, and what hast thou left, whilst no peace? Ah Lord! thy treacherous dealers, how treacherously have they dealt with thee? thy Children have forgotten thee, thy Servants are Run-aways from thee; thou art our Father, but where is thine honor? thou art our Master, but where is thy fear? we are thy servants, but where is our faith? Ah Lord, we have dealt falsely in thy Covenant.

Return, O Lord, return; repair thy watches, recover thine honors, reduce thy wanderers, restore Conscience, revive our peace, cause us to return, and renew our Covenant; and remember, break not thou thy Covenant with us.

Christians, let us bewail lost Conscience, and let it be recovered; let us weep over our dead, and let their souls return into them. Let those of us, that have obtained grace to be faithful, and watchful, and tender, rejoyce, and take heed: let him that standeth, take heed lest he fall. Go on in the Name of the Lord: Remember his counsels; keep close by God, keep hold on Christ, keep touch with the Spirit, keep in with Conscience; keep thine heart, keep thy garments, keep up thy watch, keep on thy way, finish thy course, keep the faith; and then let the Devil do his worst, thy peace shall be extended to thee as a river, and established as a rock; and thou shalt be able to say, in the words, and in the faith of the Apostle, *Henceforth is laid up for me a Crown of Righteousness, which God the righteous Judge shall give unto me at that day, and not to me only, but to all that love his appearing.*

3. *Add to your Covenant, your Sacrifice, Psalm 50. 5. Gather my Saints together unto me, those that have made a Covenant with me by Sacrifice. God hath made with you, and he expects that you make Covenant with him [by Sacrifice.] Sacrifices were Seals of the Covenant. As Gods part of the Covenant, so our part also must be sealed, and sealed with blood; his with the blood of his Son, ours with the blood of our sins.*

Rom. 12. 1. *I beseech you therefore, Brethren, by the mercies of God, that you present your bodies as a living Sacrifice, holy, acceptable to God. The sacrificing of our selves to the Lord, comprehends in it three things.*

Alienation.

Dedication.

Oblation.

1. *Alienation, or the passing away of our selves from our selves. Ye are not your own, you are bought with a price. Thus he hath said, and he expects that we should say also, True Lord, I am not mine own.*

2. *Dedication, or the passing over our selves to the Lord, 2 Chron. 29. 35. Ye have consecrated your selves to the Lord. His we are by purchase, but he expects that we be his also by donation: his we are by conquest, but he expects we should be his by consent also. Though he may challenge us as his right, yet the most acceptable claim is, when he hath us by gift. When our hearts say, I am thine Lord; then his heart will answer, Soul, thou art mine.*

3. *Oblation, or the actual surrender or offering up our selves to him. In the offering this Sacrifice, is included the Immolation, or slaying of it: We must slay our selves (in a spiritual sense) be mortified, be crucified with Christ, and so offered up a Sacrifice to him. You will*

will say, How is it then required, that we offer up our selves [a living sacrifice?]

Ans. VVe are never truly alive, till we are dead, *Col. 3. 3. Ye are dead, and your life is hid with Christ in God.* VVhen our flesh is dead, our spirit is life, *Rom. 8.* As the Apostle, *1 Cor. 15. That which thou sowest, so that which thou sacrificeest, is not quickned, except it die. Mortificatio est mors viva. A. apud.* 'Tis only the mortified Christian that is a living sacrifice.

Christians, come and sacrifice your selves to the Lord, come and slay your sacrifices, and so offer them up. Your sacrifice is then slain (as before 'tis intimated) when your carnal self, your old man is crucified with Christ, and the body of sin destroyed, *Rom. 6.* VVhen the wisdom of the flesh is crucified, and made to vanish before the wisdom of God; when the will of the flesh is subdued, and swallowed up of the will of God; when the lusts of the flesh are vanquished, and made captives by the Law of God.

Christians, It may be you are willing to make your claim to the Covenant of God, but have you made Covenant with him? You have entred into Covenant with God, but will you confirm your Covenant by sacrifice? You will give your selves a sacrifice to the Lord, but is your sacrifice slain? Is the wisdom of the flesh made foolishness? How is it with your carnal wills? Is the will of the flesh broken, and brought into subjection, yielding it self up to the Lord? O for an exinanition of wills, an emptying them into the will of God! VVhat wilt thou do? what wilt thou have? Nothing but what God will. VVhat the Lord will have me do, or avoid, or suffer, I can no longer say him nay. Is this the will of God, my sanctification? so 'tis mine. Is this the will of God, my humiliation? so 'tis mine. Is this the will of God, my tribulation? so 'tis mine. Is God for Holiness? through Grace so am I. Is God for his own will?

will? so am I. This is all the will I have, that the Lord may have his will of me; may be all to me, have all from me, rule all in me, and dispose of all that concerns me.

How is it with your carnal affections, and fleshly lusts? are these slain? Is your covetousness, your sensuality, your pride and envy; are your carnal joyes, and fears, and worldly sorrows, are these destroyed; those wild-fires of passion, and fury, and rage, are these quenched? Come put the knife to the throat of all these, and then there's a sacrifice for God. Go and offer it up, and let it be

A Free-will Offering.

A Thank-Offering.

1. *A Free-will Offering.* Offer your selves willingly to the Lord. *Psal. 110. Thy people shall be willing in the day of thy power.* O may that glorious day dawn upon us! God loves a chearful giver; offer up your hearts, with all your heart; grudge not that the Lord requires, but bless God, that he will accept of an Offering; this hath a comfortable signification: If the Lord had meant to destroy us, he would not have accepted an Offering at our hands, *Judg. 13. 23.*

2. *A Thank-Offering.* Offer unto God Thanksgiving, and pay thy Vows unto the most High. Offer up *your selves* in token of your thankfulness to the Lord. Be ye both the Priests, and the Lambs for the sacrifice. Present your selves to the Lord, as the accomplishments of his Covenant, as the fruits of the death of your Redeemer, as the Trophies of his Victory, as the spoils which he hath recovered from Death and Hell, making a shew of them openly, that it may be seen, that the promise of God is not of none effect, and that Christ did

did not die in vain. Let your Lord Jesus, when he comes down into his Garden, where he left his blood, reap his pleasant fruits, and carry up your purified souls, as the signals of his glorious achievement. Offer up your sins to the Lord; these unclean beasts will be an acceptable Sacrifice. There's more real honour growing up to the Lord, from one mortified Saint, than from ten thousand Anthems from the most Seraphick Tongues. Offer up *your duties* to the Lord; your obedience for a Sacrifice. *To obey is better than Sacrifice*; than thousands of Rams, and ten thousands of rivers of Oyl. Let your whole life be this Sacrifice: let every day be a Sabbath, every duty an Eucharist, every member a Cymbal, sounding out the praises of God. Offer up *the calves of your lips* unto the Lord. O let your souls be filled with wonder, and your mouths with praise. *Whence is this to me, that the Mother of my Lord should come to me? Oh whence is this to us, that the Lord our Father should come, and come so near to us! Oh whence is it, that the mighty God should indent, and come into Bond with sinful man! That he who was free from all men, should make himself debtor to any! That the high and lofty One, that inhabits Eternity, should dwell in houses of clay, and pitch his Tabernacle in the dust! That he who humbleth himself to behold the Heavens, should come down into the Earth; and after what is he come down, but after a dead dog, or a Flea? That he should make a league with the stones of the ground, with the beasts of the field, and creeping things? Should Espouse dust and ashes, and gather up vile worms into his bosome? Should set his heart upon shadows, and adopt the refuse of the Earth for Sons and Daughters to himself? Should raise the poor out of the dust, and the begger from the dunghill? Should do such great things, and should chuse the foolish, and the weak, and the base, and the contemptible,*
and

and bestow on [them] among all the world, these high honours? Should make them the Head, and the Honourable, whom the world hath made the tail, the filth, and the off-scouring of all things? Should give himself to be the portion, his Son to be the ransom, his Kingdome to be the heritage of Bankrupts, Prisoners, and Captives? *Lord, what is man, that thou art thus mindful of him?* Soul, what is God, that thou shouldest be yet unmindful of him? How is it, that the tongue of the dumb is not yet loosened, that the feet of the lame do not leap as an Hart?

Oh what is that love whence this strange thing hath broken forth? This, this is the womb that bare thee; hence hath thy righteousness sprung forth; hence have thy dignities, thy astonishing hope, and joyes arisen to thee; this is it that yearned upon thee in thy mercy, that reprieved thee from death, redeemed thee from darkness, rescued thee as a brand out of the burning; that pitied thee in thy blood, washed thee from thy blood, spared thee, pardoned thee, reconciled thee, and brought thee, an Enemy, a Rebel, a Traitor, into a Covenant of peace with the God of Glory. ~~An~~ contemptible dust! that ever there should be such compassionate contrivements, and such astonishing condescensions of the Eternal Deity, towards so vile a thing! O love the Lord all ye his Saints! O bless the Lord ye beloved, ye people near unto the Lord. Alas that our hearts should be so narrow, that the waters should be so shallow with us; where are our eyes, if we be not yet filled with wonders? what hearts have we, if we have not yet filled our lips with praise? Open all thy Springs, O my soul, let them flow forth in streams of love and joy; let every faculty be tuned and strained to the height; let heart, and hands, and tongue, and eyes lift up their voice; be astonished O Heavens, be moved
ye

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ye strong foundations of the earth, fall down ye Elders, strike up ye heavenly Quires, lend poor Mortals your Notes, to sing forth the high praises of God, who rideth on the Heavens, and hath caused us to ride on the high places of the earth, and made us sit together in heavenly places, shewing forth the exceeding riches of his Grace, in his kindness to us in Christ Jesus.

Awake up my glory, awake Psaltery and Harp, I my self will awake right early, my soul doth magnifie the Lord, and my spirit hath rejoyced in God my Saviour; for he that is mighty hath done for me great things, and holy is his Name. Blessed be the Lord God of *Israel*, who hath visited and redeemed his people, who hath raised up an Horn of Salvation for us, in the house of his servant *David*, who hath laid help on one who is Mighty, and exalted one chosen among the people, and hath given him for a Covenant to them. Bless the Lord, O my soul, and all that is within me bless his holy Name, who hath redeemed thy life from death, and crowned thee with loving kindness and tender mercies. Salvation to our God, that sitteth on the Throne, and to the Lamb. Let the Redeemed of the Lord say so, Worthy is the Lamb that was slain, to receive power, and riches, and wisdom, and strength, and glory, and honour, and blessing; for thou livedst, and wast dead, and art alive for evermore. Thou hast redeemed us to God by thy blood, out of every Kindred, and Tongue, and People, and Nation; and hast made us Kings and Priests unto our God for ever. *Hallelujah, Hallelujah.*

F I N I S.

